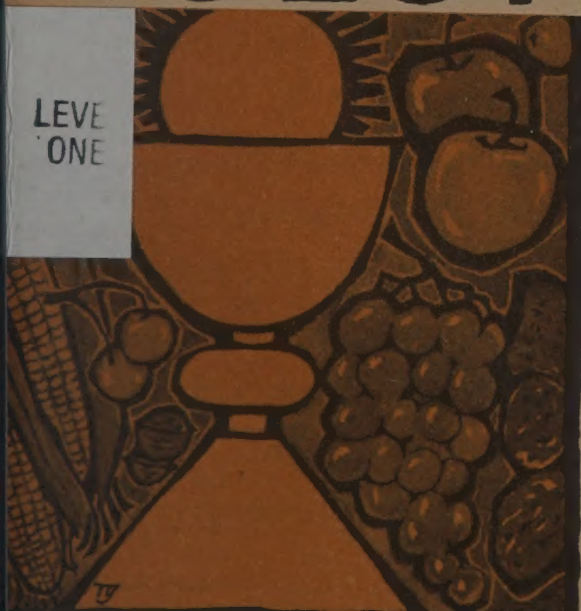


THE ANGLICAN DIGEST

LEVEL
ONE



AUTUMN A.D. 1964



Look with me at some of the evidence. Take dancing, for example: the extreme dances we see are not dirty or indecent, but nevertheless they are suggestive and often immodest, and being so they let down the barriers that separate unmarried, sexually mature men and women, and they weaken the restraint which should characterize relationships between such people. Some of us can behave without the barriers of modesty and distance, and some of us can't. To assume that our junior high and high school youth are ready for boy-girl relationships without built-in controls is to assume a maturity they simply do not possess. Even for those who can behave, the boy-girl relationship is tarnished by excessive emphasis on the physical with the result that other aspects or dimensions of the relationship disappear.

Boy must be with girl, and it was ever so; but the purpose and function of their attraction is to be found in companionship and shared interest, in the mutual exploration of the whole world of ideas around them, in discovering the realities of life found in art and politics, in economic and social order, in philosophy and history, in world community, in language and literature — all things where people mature and help others mature, and where a sharing of feelings, attitudes, and ideas can bring depth and growth and

satisfaction to a boy-girl relationship.

I have struggled a long time to learn just why I find it so distasteful to see a boy and girl sitting shoulder to shoulder in the front seat of a car: it is simply because the practice suggests that the most important part of being together is physical contact. Shoulder-to-shoulder (or more often head-to-head) posture is a poor one for conversation; instead it offers a low-keyed sexual stimulation, or at least a sustained physical awareness: at any rate the personal dimension of a boy-girl relationship suffers because of it.

I suppose it is difficult to persuade young people that they lose something when the purely physical contact assumes undue importance. Holding hands should have some spark, a kiss should have some magic, and the body some mystery and enchantment, but we lose all that when we become casual about sex, when our vocabulary uses lightly the language of love and courtship: the whole range of boy-girl relationship becomes commonplace and cheap, and we lose the wonderful spell of the respected unknown that is meant to keep our eyes and hands and imagination chaste — and when that spell evaporates it takes with it both the safety and the joy of boy with girl.

How can we recover what has been lost? How can we restore

restraint and modesty. How can we recall immaturity to the discipline that it needs? How can we withdraw immature emancipation? Parents tremble before those questions; we feel inadequate and helpless. There is something about the solidarity of 'teen - agers' "sub - culture" that sets our own youth apart and intimidates parental authority. We have been confused by the advice we have heard, our sense of wiser and more mature judgment has been weakened, and we are torn between developing responsibility and retaining control. An awful lot about the environment of the teen years cannot be changed, and it remains to color our anxieties with a sense of futility.

There are, however, some things we can do, and they pertain mostly to leadership. We can understand the pressures of uncertainty and competition which our youngsters struggle against (we bequeathed them most of them), and we can realize that they go through a neither-child-nor-adult period that

is longer and more prosperous and much more self-conscious than ours was.

Moreover, we can believe in restrained behavior, and practice it ourselves; we can work out standards and limits which protect the immature from their own poor judgment, and explain with frankness and sympathy why these things must be; we can ourselves resist the pressures of the crowd, the plea that "everybody does it", the temptation to "go along"; we can endure with humility and trust the agony that every major assertion of parental authority involves.

Authority we must have and exercise, but more important than our authority is our leadership. Youth needs both, but youth is not ours to command. Youngsters must learn from the freedom we parents create.

I speak of a home which is stable and happy, an adult example which is mature, and a family which loves and supports and forgives. — Taddled from a parish paper.



When as a child I laughed and wept, time crept.

When as a youth I dreamed and talked, time walked.

When I became a full grown man, time ran.

And later as I older grew, time flew.

Soon I shall find while travelling on, time gone.

Will Christ have saved my soul by then? Amen.

— *The Old Clock in the Cathedral Church of Christ and The Blessed Virgin Mary, Chester, England.*

WINNER

Last autumn THE ANGLICAN DIGEST offered a prize of ten dollars to the person who best improved a proposed Proper Preface for Thanksgiving Day. The winning entry, selected by the American Church's best-known liturgiologist, was submitted by the Rev'd Robert Arnold Schurhoff Martineau, Vicar of Allerton and Canon of Liverpool, Province of York, England:

BECAUSE with faithfulness thou dost give us every good and perfect gift, and dost provide all things needful for our bodily and spiritual welfare; for from thee we receive our daily bread, and of thee cometh the Bread of Life, even Jesus Christ our Lord.


Therefore with Angels, etc.

The Preface consists of the words ("It is very meet, right, and our bounden duty . . .") which introduce the central part of the Eucharist; itself is introduced by the *Sursum Corda* ("Lift up your hearts . . ."), and is followed by the *Sanctus* ("Holy, Holy, Holy . . ."). On the greater feasts the Preface is enlarged to include an appropriate interpolation, hence the term Proper Preface, or Preface Proper to the occasion. (See pages 77-78 in the Prayer Book.) When the American Prayer book is next revised, it is thought that the number of Proper Prefaces will be increased and brought into line with what other Churches of the Anglican Communion are doing.

The Preface is an ascription to the Creator and "brings together the dutiful praise and

thanksgiving of the universal Church, both living and dead (i.e. 'at all times, and in all places'), and of the heavenly hosts, into a common hymn of sheer and timeless adoration to the holiness and glory of God.

In commenting on the contest, the judge said, "A Proper Preface is a difficult form of composition — perhaps more so than a good collect; for it demands not only the same simplicity and vigor of expression, built around a single dominant idea, but it must be singable according to the cadences of the traditional melody. It should not use phrases that are familiar in other prayers, although it may use Scriptural language. In substance it is an act of praise for a mighty act of God, with special reference to His dispensation in Christ."



ACCORDING TO—

★ A parish bulletin: "It is interesting to learn that the Roman Church has issued a new set of regulations pertaining to the Liturgy of that Church. In the main it provides for the Liturgy in the language of the people (the Prayer Book of our Church is in more languages than any other book except the Bible), simplifies the services, and makes clear in ceremonial what is meant by the words. All of that we accomplished more than 400 years ago.

"The Prayer Book is a bond of union among the many Churches of the Anglican Communion. While it is not identical in every way (liturgy and worship are living, growing things), its basic essentials bind us together in a common worship — and that is what bound together the first Christians in Jerusalem. Eventually, God willing, it will be Eucharistic worship which will again unite and reunite Christian Churches in One, Holy, Catholic, and Apostolic Church. The unity among Anglican Churches clearly shows that unity is not necessarily uniformity: we have neither uniformity in words nor ceremonial, yet we have the

same faith and the same deep love for our Lord who is truly worshipped in the Liturgy — a unity of faith and love far more important than uniformity of [but nonetheless revealed in] words and action. The purpose of worship is to express man's love for God: to say that every tiny detail must always be the same is to miss the point entirely."

★ The Bishop of New York: "One of the deepest needs of the present time is that those who belong to the Kingdom of God should better understand its meaning and their own place and part in it. One feels that there is little teaching about the Church which our Lord came to establish and of which the New Testament says so much. The matter of our belief in the Church is far from being a mere question of government or external organization: it has a vital relationship to our personal faith in our Lord and to our realization of living fellowship with Him.

"The growing awareness of the need of deeper belief in the Church as the Body of our Risen Lord is one of the signs of the present time and one of

the impelling forces towards Church unity. There can be little doubt that the large proportion of merely nominal membership, the all-too-common obscuration of faith among us, is due more than anything else to the lack of knowledge of what the Church of our Lord Jesus Christ is, and what membership in it means. It is time for us as Churchmen to put ourselves to the trouble of clearly understanding the principles of our religion."

★ The V Bishop of Delaware, retired: The future XXXVI President of the United States didn't have a wedding ring when he and a Miss Claudia Taylor presented themselves 17 November 1934 to be married in St. Mark's Church, San Antonio; the local postmaster raced down to a Sears Roebuck counter and got one for \$2.50.

★ The Bishop of South Dakota: "No faithful pastor wishes to deny a single one of his flock the blessed position 'a communicant in good standing.' On the other hand no honest priest wants the records he gives of his flock to be inflated with names which are unsupported by worshipping communicants. The faithful parish priest must therefore seek out those who are fated to be listed no longer and must inquire of them where their loyalty lies. Has there been attendance or communion at a parish

or chapel of some other Episcopal household, or has neglect completely entered into their habits? The effort to bring back the strayed may be more painful and difficult than just drawing a line through a name on a record book, but the effort is demanded by ordination vows. The registries of our parishes and missions bear the names of many who are no credit to the sincerity of promises made at Confirmation. To all such I say that their behaviour has likewise cost the loss of the integrity of our priests who have promised to be good and faithful shepherds."

★ The late William Temple, XCVIII Archbishop of Canterbury: "When I consecrate a godly and well-learned man to the office and work of a Bishop in the Church of God, I do not act as representative of the Church, if by that is meant the whole number of contemporary Christians; but I do act as the ministerial instrument of Christ in His Body the Church. The authority by which I act is His, transmitted to me through His Apostles and those to whom they committed it; I hold it neither from the Church nor apart from the Church, but from Christ in the Church."

★ A Parish Paper: "It is never out of place for anyone to invite his house guests to attend his church. Many people who are interested and concerned



CHRISTMAS★

GIVE LIGHT
AND DELIGHT -
GIVE A MEMBERSHIP
IN
THE
episcopal book club

—and so enable your fellow Churchmen to receive four times a year, and with your compliments, especially selected books about some phase of the faith and practice of the historic Church.

Every selection is fully guaranteed to be entirely interesting and doctrinally sound; should a member not wish to keep any selection, he may return it for credit against a future "Book-of-the-Season."

To enroll your Church friends as members of the EBC, simply fill out and mail the form provided on the other side of this page; the Club's service to them will begin promptly.

★ or at any other time—confirmations, anniversaries, etc.

Enroll for one year the following named persons as members of the Episcopal Book Club. I understand that (a) they will receive four selections a year, (b) satisfaction with each book is unconditionally guaranteed, (c) if they do not wish to keep any "Book-of-the-Season", they may return it for credit within ten days after its arrival, and (d) they will be properly notified of the gift(s).

Please PRINT names and correct mailing addresses, including Zip Code Number, clearly.

Name of parish:

\$12.00

Name of parish:

\$12.00

Name of parish:

\$12.00

Total amount of GIFT memberships \$

☐ Enroll me as a CONTINUING member at
the yearly cost of \$12.00

TOTAL AMOUNT ENCLOSED \$

My Name and Mailing Address:

Name of my parish:

about their spiritual life would be most grateful if we were to show some interest in explaining our Church to them. It is gross selfishness to hold our religion all to ourselves. Our Lord came into the world to redeem the whole world, and not just to minister to an elect person or group. Ours is a catholic religion, as well as the Catholic Faith, wherein all men enter into the joy of the Lord.

★ *The Church Review*: "We live today in a society in which adolescents over-imitate adults, and adults over-idealize

the family, we need enabling power to do it, and that power comes to us from the Church and not from some other secular source."

★ The Bishop of Georgia: "We are living in a time of grave peril both for our country and our faith. Not since the hordes of Mohammed swept across Africa has Christianity been so challenged and threatened. A halfhearted, indifferent, self-centered Christianity will not survive against a militant, dynamic atheism."

★ The Editor of the [*Roman*] *Catholic Reporter*, after reading C. B. Moss' *A Summary of the Faith*: "I have discovered for the first time how much we do share, and I have rediscovered for the umpteenth time that if we Romans really want a vernacular liturgy chastely and nobly expressed, we should put an Anglican in charge."

★ The Bishop of Arkansas: "A terrifying wind which frightens me today is one called 'The New Morality' and which, in effect, is an acknowledgment of no morality at all. Newspaper headlines inform us that a flood of smut has mounted up to a two-billion-dollar industry in these United States ranging from merely offensive to hardcore pornography. Recent English publications advise that one out of every sixteen children born in that country is illegitimate, and for the children of

REMEMBER THE CHURCH
IN YOUR LAST TESTAMENT

adolescence. To gain the future and to grow beyond himself, the adolescent, for his survival's sake, must find the way to further discovery and learning. Nobody can enter his future for him. The passage will be easier if his seniors refuse either to baby or to terrify him. As mutual understanding between the generations emerges, and blinding projections diminish, each may gain new insight into what it means to be human."

★ The Bishop of Dallas: "Integrity was the basic rule of life in families of ancient times. The difficulty today is that when we try to live a life of integrity, and carry out the idea within

Suppose that all American Churchmen were deprived suddenly of all their income and all their assets, and every Church family and individual were placed on old - age assistance or on relief. Imagine that from humbled and grateful hearts, all of them began to give a tithe of their meagre income to the Church. If they did, the income of the American Church would increase by over fifty percent.

—A parish paper

mothers under twenty the ratio is one out of every four. Public speakers, professing authority as sociologists and scientists, are proclaiming 'that chastity is no more a virtue than malnutrition' and that 'charity is more important than chastity'. In such ways the new moralists are mistaking licentiousness for honesty, moral laxity for freedom, and the rock of Christian convention for a millstone of outdated behaviour. They seem actually to believe that the only way to reconvert the nation to happiness is by the lowering of its moral standards.

"In that connection let several facts be understood. The success of that false wind has been due in no small part to the irresponsibility of individual

Christians and especially of Christian parents. The movement may not as yet have won the day but it is only because public opinion is still evolving and has not quite made up its mind. I for one, however, am convinced that the new moralists will win the day unless you and I, and others like us, believe enough and care enough and are courageous enough to rise up with a concerted action and challenge it with convictions of our own. Let us fight the enemy on the school campus, in the publishing houses, on the lecture platform, in public entertainment, or wherever it appears. Let us seek ways of advancing a sterner morality which makes no concession to human sin but points rather to the stark command of Christ, 'Be ye perfect as your Father in heaven is perfect'. Let us remember that Christ calls us, not to be satisfactory, but to be holy; not to be passable, but to be perfect."

★ *The Texas Churchman:* "The Church owes a debt of gratitude to the Most Rev'd Arthur Lichtenberger, whose recently announced resignation added another dimension to the complex problems and opportunities facing the Church. The office of Primate, as this Church frames it, is a difficult one at best. Without an altar, without a cathedral [throne], without any relationship similar to those

of a diocesan bishop to his 'flock,' we have isolated the Presiding Bishop from the well-springs of community and have heaped upon him enormous administrative responsibility. It is improbable that a Presiding Bishop's falling victim to any kind of illness would find such a milieu conducive to a triumph over illness. When Bishop Lichtenberger felt that his effectiveness for the Church would continue to be reduced because of Parkinson's syndrome, he resigned in order to permit the selection of his successor at the General Convention in October of this year.

"Bishop Lichtenberger brought to the Church's highest spiritual and administrative position a warmth of human concern, an unpretentious sincerity, and a keen mind for crucial matters in these days of revolution. We are in his debt for the years he has given. May he still continue in our prayers both in the immediate future and beyond."

★ *The Living Church* (in an editorial, "Education for Priesthood"): "Some seminaries teach Christian ethics [the study of the good life from a Christian point of view]— and not very well — as a substitute for moral theology [the consideration of God as man's last end, and the Christian life as the way toward that end] . . . It is inexcusable in any seminary to allow a man to graduate with no

To the first priest to identify the author and source of the following quotation, TAD will award a prize of ten dollars.

HE THAT means to take the air, must not use his fingers but his mouth; and he that receives Christ must have a proper, that is, a spiritual instrument, a purified heart, consecrated lips, and a hallowed mouth, a tongue that speaks no evil and a hand that ministers to no injustice and to no uncleanness."

knowledge of how to hear a confession . . . The general level of Anglican preaching is deplorably low . . . The Church has always believed in sound learning for its clergy, but it has never been able to make up its mind as to how men can best be prepared, intellectually and spiritually, for the priesthood."

★ The Bishop of Rhode Island: "It has taken four generations of Anglican life and worship to restore the Holy Communion to its rightful and historic place in the worship of our Church. There is now a worldwide generation of young Anglicans for whom the Holy Communion is the normal Sunday service. While that constitutes a victory of considerable magnitude, it has created fresh fields to con-

quer. We are now constrained to find new ways to express the abiding theological, sociological, and liturgical meanings of the liturgy to God's people today; and that means we must so celebrate the Sacred Mysteries that they become as understandable, as meaningful, as beautiful, and as relevant as possible. (That, I take it, is what the liturgical movement is really all about.)

"There are other problems to solve. We suffer from priests and choirs who take over a service and put on a sacred duet for the edification of the congregation. A good discipline for many organists and choirmasters would be to seat them among the congregation for several weeks with someone else at the organ; they might be surprised how little effect both choir and organ have in leading the people in the corporate worship of the Church."


★ An article in *The (London) Church Times*: "In a densely populated country all human liberty involves an element of trust and assumes some degree of self-restraint. If I use my liberty to injure another person, in the long run both will suffer a loss of freedom by reason of additional restraints which I will have made necessary."

★ The Vicar General of Cape Town: "The Church teaches what Christ teaches, and that teaching can be found on the

pages of the New Testament. Christ taught us that marriage binds men and woman together until death parts them. Only death 'ends' a marriage, and that is the clear understanding and teaching of our marriage service, the meaning of which should be clearly set forth by the parish priest before a man and a woman enter upon the solemn and binding contract. A Christian man and woman, joined in Holy Matrimony, take each other 'for better or for worse' — and that solemn covenant must stand." [Note: While awaiting the enthronization of its new archbishop (chosen to succeed the Most Rev'd Joost de Blank, who retired to assume a canonry of Westminster Abbey), the Dean of Cape Town minded the affairs of the vacant office; hence the term "Vicar General".]

★ A bishop who saw an advance copy of the leaflet, "To Choose A Shepherd": "It is all too right and very humbling to those of us who have been chosen by, I fear, lesser standards. The longer one is in this office, the more he recognizes that sufficiency can come only from God and one must pray constantly for an increase in the Holy Spirit in life and service."

★ A letter in *Changing Times*: "American morticians are making a mockery of death, and it's high time their unscrupulous exploitation was exposed."



THANKSGIVING DAY IN SEPTEMBER

IN RECENT years there has been much digging to find record of a Thanksgiving Day in Virginia prior to the one at Plymouth in 1620. The search has revealed one in 1619 at Berkeley "to give thanks to God for safe crossing of a stormy Atlantic." More recently has come to light an "Order to celebrate in Virginia the day of landing . . . as an Annual Thanksgiving Day." That would be 13 May 1607.

The Puritans got the term "Thanksgiving Day" from the Canons of the Church of England, but since they were unsympathetic to the Church they not only held it on another day but also called it by another name. The truth is that Michaelmas (the Feast of Saint Michael and All Angels, which falls on 29 September) from before the time of Edward the Confessor was the annual religious Thanksgiving Day in England on which congregations thanked God for His bounties.

The Canons of the Church of England obtained in Virginia from 1601 until 1776 as did the feast day known as Michaelmas, and until the 19th century, next to Easter, Michaelmas was the most important feast.

My father attended Merchants Hope Church before the Civil War, and said they had Michaelmas Thanksgiving Day services there, and when I was a small boy, St. Paul's, Petersburg, had Michaelmas Thanksgiving Day services, but it also held services on the national holiday.

My oldest uncle, until around 1914 had goose on Michaelmas—an English and Southside Virginia tradition. After the wardens, bailiffs, and other collectors departed from a farm on Michaelmas, the farmer was lucky if he had enough geese left to afford a roast one for dinner. Thus, goose for dinner on Michaelmas came to mean "prosperity for the ensuing year."

Since the Canons of the Church required a day of thanksgiving for the bounties of Almighty God to be observed every 29 of September, one may be sure Robert Hunt properly observed Michaelmas at Jamestown, 1607, and with traditional, canonical, and, therefore, legal, Thanksgiving Day Services.

Michaelmas did not inspire our national Thanksgiving Day, except in a distant and indirect

manner. Nevertheless, having discarded saints' days, the Pilgrims started a Harvest Thanksgiving Day of their own, and converted it from a religious day to one of gorging and such merrymaking as their stern disciplines would permit, and their descendants perpetuated it so as to give all our people a national Thanksgiving Day. — Taddled from *Jamestown Churchman*.



TRUTH

I HAVE just done a terrible thing. I have told the truth. Somehow people have strange ideas about a parish priest: they expect him to be truthful and above reproach, but they do not exactly expect him to tell the truth. My mail brought a request: "Will you please tell us all that you know about Mr. A., his character and financial responsibility? He has given you as reference."

My reply: "I found his name in the registry of this parish when I came here five years ago. He has two children and one wife: I met them once. They do not attend church. The children do not come to Church School because 'Father says it is impossible for him to get up on Sunday; it is the only morning he has to sleep.' Mr. A. is not on the treasurer's books, so I cannot tell you anything about

his financial condition or his willingness to meet his financial obligations, for so far as I know he has assumed none. Since no member of the family ever comes to church and since there have been no deaths or serious sicknesses in the family, they have not needed the services of a priest.

"As you requested, I have told all I know about Mr. A."

I did not mail the letter to the inquiring firm; instead I sent it to Mr. A. with the comment that it was the only kind of letter I could write and that I did not think he would want me to mail it.

Was he burned up! Among a great many other things, I was told, "Any priest worthy of the name would know that a man's relationship to the Church and his financial contributions are matters of confidence. You have a strange conception of your calling, and you'd better not send the letter!"

I wrote another letter and said, "All that I know about the gentleman is of a confidential nature, and he explicitly requested me not to tell the truth." I didn't mail that letter either.

So it is that there is another unanswered letter on my desk, and one more priest will be charged with "unbusiness-like methods." — Taddled from *The Iowa Churchman*



HILLSPEAKING

NOT ONLY has our "Dear Folks" section fallen into less capable hands, but, because it failed to appear last season, we have more than the usual matters to talk about this time.

One of our workers, an editor of the EBC and TAD, earlier this year took off for England, there to win heart and hand of a bright and lovely creature who visited Hillspeak last year. She was on her way home from a two-year teaching hitch in Canada, by way of California and Mexico; happened to hear about Hillspeak in Phoenix, Arizona, and re-arranged her itinerary to include an August stopover at this place. The marriage was solemnized in England on St. James' Day, by an American priest who also just happened to visit Hillspeak at the same time and who the past summer was attending St. Augustine's College at Canterbury.

We have finished our first "staff" house — a modest affair for one or two persons and designed to look as though it had been here always. (See cut above.) It is on the south side of Grindstone Mountain, several hundred feet from the office, and its front porch looks out over other mountains miles away. Although the house is small (about 700 square feet), it is well built and so has provided us with a cost gauge for the future. Living arrangements at Hillspeak are far from satisfactory (we have had to use what was here), but we are hoping that the new house will point to a happy and permanent solution.

When we remember the high cost of living and working in a city, to say nothing of the inevitable discomfort. Hillspeak is almost "out of this world". Invariably visitors are amazed

at the choice location and the wisdom of selecting it as a base of operation.

Hillspeak now consists of 1717.8 acres (mostly mountain top), two barns (the handsome and larger one remodeled to accommodate the office and chapel), several outbuildings, and six residences of varying size and condition. All in all the investment in land and buildings approaches \$130,000; by the end of October our indebtedness will have been reduced to \$11,500 — an amount which is scheduled to be taken care of in the following twelve months. Not only do we have the right location and protection against encroachment, but another year will see the whole place paid for, and, except for a total of about \$7,500 in gifts, paid for by *earnings* — thanks to careful management, faithful workers, and the interested Churchmen who are loyal members of the EBC and supporting subscribers of TAD.

We continue to use, enjoy, and appreciate the tractor and brush hog which came to us anonymously about two years ago, and to bless the donor (whoever he may be) for his thoughtfulness and generosity — our largest gift of any kind. We cannot deny, however, that more and more we are finding the need of additional and larger equipment: for example, something with treads rather than

wheels that would enable us to do heavier work and to negotiate the inclines that the operator of an ordinary tractor is somewhat fearful of tackling; nevertheless we continue to reclaim and dress the fields which someday will be the focal point of projects linked to "Operation Unlimited"; likewise we keep on working and thinking and planning for the future in our effort to be of worthwhile and lasting service to the Church.

Much as we disliked doing so, we sold our fine sheep: they were not especially profitable, and took far more time and talent than we could muster; after all, our business at Hillspeak is not to "play farm", but to work for the Church. Our small earnings have been invested in some common stock which, so the experts tell us, will be far more profitable. (It may be remembered that the sheep were bought with a portion of a \$500 inheritance which came to the Director three years ago.)

We have received our first bequest. A Churchman in Georgia said, in the covering letter, "The enclosed check is drawn against funds left by [an EBC member] after his death. Although he left no will, he did indicate many times that your organization was to be remembered in the will never written." The check was for \$100.

More and more readers are voluntarily sending a dollar to TAD on their birthdays — a form of "subscription" renewal which eliminates expensive bookkeeping and annoying statements, to say nothing of making TAD's reception more welcome. (People can ignore birthdays all they want, but there is something personal about a birthday — it's your very own.) We who have to deal with the facts and figures of the going projects of "Operation Unlimited" are still hoping that someday at least one out of every four "subscribers" will remember TAD on their birthdays, and so not only make the *Digest* self-supporting, but enable the little magazine to continue its service to less responsive, but nonetheless interested, Church people.

With this season, the Episcopal Book Club begins its eleventh year. Over 250,000 books have been distributed, *The Anglican Digest* (still partially subsidized by the EBC) goes to about 110,000 addresses, and not only have we paid our own way from the beginning we also have something to show for it: Hillspeak — a serious investment in an ever-increasingly important future, Pray, please, for God's blessing on that future. — From "Embertainings"



If we do not give, how can we possibly expect to receive?

ASSES

WHEN RUTHERFORD B. Hayes, XIX President of the U.S.A., was at Kenyon College, Gambier, Ohio, he was a serious boy and diligent student, but that he relaxed in boyish fun the following story testifies. He and two friends were one day taking a walk in the country when they saw coming toward them an old man with a long white beard. They decided to have some fun with him, so, as they approached, the first bowed low and said, "Good morning, Father Abraham." The second boy did the same and said, "Good morning, Father Isaac." The third boy followed with, "Good morning, Father Jacob."

The old man looked at them for a moment and then replied, "I am neither Abraham, Isaac, nor Jacob. I am Saul, the son of Kish, out looking for my father's asses and lo, I have found them."—*A Dusty Path*, a pictorial history of Kenyon College.



A business tycoon in conversation with a bishop, said, "I am a self-made man."

"Sir," retorted the bishop, "you have lifted a great responsibility from the shoulders of the Almighty."—*The Anglican Eagle* (Northern Rhodesia)

WHAT'S IN A NAME

ST. GEORGE'S WINDSOR, the tune to which the well-known Thanksgiving hymn (137), "Come, ye thankful people, come", has been sung for over 100 years, is so named because the composer (George Job Elvey) was then (1858) organist at "The Queen's Free Chapel of St. George within Her Castle of Windsor" — a position he held for 48 years (he got the job when he was only nineteen years old). Queen Victoria knighted him in 1871, eleven years before his retirement and 22 years before his death. His body was buried outside the west front of the chapel. The same composer wrote the music for "Crown him with many crowns" (352, *Diademata* and "Just as I am" (409, Second Tune, *St. Crispin*).

Yorkshire, composed by John Wainwright in 1750, when he was 22 years old, for "Christians, awake, salute the happy morn" (16), appeared under no less than eleven different names including *Mottram*, *Dorchester*, *Walworth*, and *Stockport*, the latter probably being the original one since the composer was born in Stockport, Cheshire (Province of York).

Rockingham, the tune used for "When I survey the wondrous cross" (337), was named after the arranger's patron, the Marquis of Rockingham, a statesman and three times Prime Minister of England. Edward Miller, the arranger, was organist at Doncaster Parish Church (Province of York) for 56 years during the eighteenth century; earlier he had played the German flute in Handel's orchestra.

The compositions of John Bacchus Dykes (1823-1876) furnish the largest single source of hymn tunes used in *The Hymnal 1940: Saint Agnes* ("Come, Holy Spirit, heav'nly Dove, 369), *Saint Bees* ("Sing, my soul, his wondrous love", 294), *Melita* ("Eternal Father, strong to save," 512, the "Navy Hymn" which was played at President Kennedy's funeral), and nineteen others. One of Dykes' tunes (not in the Hymnal) was called *Sekyd*, and for a long time people wondered if he got the name from a place or a person; years later somebody discovered that it was the composer's own name — spelled backwards! — Taddled from various sources.

* * * * *

Where the whole Faith is known and practiced by the whole Church, the grace of God works wonders.—A parish paper



BY WILL AND DEED

● The late Waite Phillips, oilman and philanthropist, who died last January at the age of 81, left \$200,000 to the Jane Phillips Episcopal Hospital, Bartlesville, Oklahoma, in the memory of his daughter, Helen Jane Breckinridge, and his sister-in-law, Jane, whose husband was the late Frank Phillips, one of the founders of the Phillips Petroleum Company. (The hospital was only recently turned over to the Church in Oklahoma.) Waite Phillips married a daughter of a Knoxville, Iowa, millionaire in whose bank he worked as a bookkeeper. Finding himself not in the best graces of his wife's folks, young Phillips moved to Oklahoma, where he made one of the richest strikes in oil history, returned years later and \$40 million richer to save his father-in-law's bank, face, and fortune.

● During the calendar year of 1963 the National Council received legacies amounting to \$197,948; the largest single bequest was for \$66,869, from the estate of the late Ida Perry Young, of Christ Church (Prince George Parish), Rockville (Diocese of Washington), Maryland.

● The late Charles H. Watzek, Oregon lumberman (his son Peter is carrying on the same trade in Arkansas), left to Trinity Parish, Portland, Ore., \$100,000, and to the Diocese of Oregon and the Good Samaritan Hospital, Portland, each \$10,000.

● St John's Parish, Christchurch, New Zealand, celebrated its centenary by giving a \$5,600 mobil medical unit to the Diocese of Victoria Nyanza, Tanganyika, Province of East Africa.

● The Booth Ferris Foundation has granted \$150,000 for a five-year increase in faculty salaries at Seabury - Western Theological Seminary, Evanston, Illinois. (The B-F Foundation was established in 1957 by the estate of Chancie Ferris Booth and supplemented in 1958 upon the death of her husband Willis, a financier, industrialist, and authority on foreign trade, and long a vestryman of New York's Trinity Parish. Assets of the charitable foundation: \$33.5 million; grants (in 1962): \$1 million.)

● The late Mark Crosby left \$5,700 to Christ Church Parish, Lexington, in the Diocese of West Missouri.

● The Avalon Foundation (Assets: \$99 million; established in 1940 by Alisa Mellon Bruce) gave \$200,000 to New York's St. Barnabas Hospital for Chronic Diseases.

● When she died in 1952, the late Sylvia H. G. Wilks surprised everybody by leaving \$1.25 million to St. Peter's Parish, Morristown (Diocese of Newark), New Jersey, and directing the Parish to give away (as an example of Christian stewardship) the income annually. Last year St. Peter's made grants of \$36,294; included: a diocesan mental health center in Jersey City, Virginia Theological Seminary, the Church in Haiti for its College of St. Pierre, the Church in the Dominican Republic, the Church in East Africa, and the Order of the Holy Cross for its work in Liberia.

● A decade ago the Rector of All Saints' Parish, Providence, Rhode Island, received a telephone call from a local attorney who said that a George Williams had died and had asked that the priest officiate at the funeral. The priest did so, and later ministered so efficiently to Mr. William's widow that she was later prepared and presented for Confirmation. After her death last spring, it was learned that Mrs. Williams left the residue of her estate (just about all of it: \$50,000) to be divided between All Saints' Parish and St. Andrew's School (for boys), West Barrington, Rhode Island.

● A member of St. Thomas' Parish, Plymouth, (Northern Indiana), Jessica M. Pond, has

assigned by will her \$150,000 estate to Nashotah House because she liked the way the seminary trained her priest.

● Christ Church Cathedral, St. Louis, Missouri, has received another anonymous gift (this time \$40,000) towards buying a new organ; the previous one was \$23,000.

● Saint Luke's Parish, Atlanta, Georgia, celebrated its centennial by rounding up \$92,284 (expected goal: \$100,000) for the education of would-be priests.

● St. Barnabas' Parish, Glen Ellyn (Diocese of Chicago), Illinois, gave \$10,000 to newly founded St. Mark's, Glen Ellyn, for its building fund. (The congregation has been meeting in a school house.)

● Mrs. Frederick Foote Johnson, widow of the VI Bishop of Missouri (1923-1933), left \$10,000 to her husband's former diocese.

● Kenyon College, Gambier, Ohio, received from the estate of Raymond DuBois Cahall (see "Burials") \$5,000 to provide to undergraduates awards of excellence in the field of history; and expects to receive from the estate of the late Carl R. Ganter, long-time trustee, the income from \$500,000 and later \$250,000 more, most of which will be distributed semi-annually to full professors, as well as other sums to increase their salaries, beautify the College

grounds and buildings, and \$5,000 for Harcourt Parish (eclesiastical name of the College Community).

● The late Chauncey M. Mynderse, retired engineer, left to his parish (St. James', Knoxville), \$20,000 in cash plus four pieces of rental property; eventually (after the death of his wife) to the Church (St. Barnabas, Tullahoma) where he was confirmed in 1908, the family residence, a business building, and an apartment house; \$10,000 to St. Luke's School of Theology at the University of the South, Sewanee; and \$20,000 to his home diocese (Tennessee), for

the bishop to use "to the best advantage" in educating men for the priesthood.

● Trinity Parish, Columbia (Diocese of Upper South Carolina), is the second parish to have provided a residence for theological students at the University of the South: the first (two years ago) was St. Luke's, Atlanta, Georgia.

● The Lawrence Phipps Foundation gave \$250,000 to Kent School (founded originally by the Holy Cross Fathers for boys, but now takings girls), Connecticut. The Phipps Foundation was established in 1948 by the late Lawrence Cowle

MAKES-THE-HEART-GLAD DEPARTMENT

"Confirmation instructions were rewritten during the year, with adult instruction lengthened to 22 weeks."—From the report of a parish priest.

The Rector wishes to compliment the ushers, the acolytes, and the congregation on Christmas Eve for the charitable and calm manner in which they met and resolved what could have been serious problem, and became witnesses of compassion. We need always to remember that Christ died for all men and that His love and compassion and forgiveness reach out to all alike, even to those who may seem to us the least acceptable and the least lovely. It is indeed difficult to learn to love what God loves, whom God loves, and to accept all men as His creation. We have, I hope, as a result of our experience, grown in grace. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me" (St. Matthew 25:40).—Taddled from a parish bulletin.

After filling out the form for a gift subscription, my eye happened to fall on the sentence in 'Taddlings', in which you say that you have a nagging conviction that criticism and exhortation both are useless. You are wrong. There are those among your readers who look on your pronouncements on the work, tendencies, and accomplishments of the Church as reliable guides to their own thoughts on the same—leading sometimes to action, and most certainly to conviction.—From a letter.

Phipps, rectory-born (Pennsylvania) ironworker who had advanced to the office of Vice President and Treasurer of the Carnegie Co. when that firm was acquired by U.S. Steel Corp. in 1901, and who moved to Colorado to become U. S. Senator for twelve years.

● Mrs. Alfred T. Holley left \$50,000 and, after other bequests, the residue of her estate to Christ Church, Hackensack (Diocese of Newark), New Jersey, where her father-in-law was rector for forty years. Other bequests: six ecclesiastical, \$6,000; six charitable, \$29,000.

● The Hamilton Roddis Foundation (established at the death of a Marshfield, Wisconsin, plywood empire-builder, so that his family could "continue to make substantial gifts to the Church and other charitable and educational organizations"), presented the Diocese of Fond du Lac with a new Grafton Hall to accommodate diocesan offices, archives, and conferences, and named in honor of the II Bishop, Charles Chapman Grafton (d. 1912), a close friend of the Roddis family, long noted for their interest in and support of the Church. The old Grafton Hall, a girls school (three of the Roddis children went there), was discontinued over 20 years ago; the new building occupies the site of the old, right next to the cathedral

church. Bishop Grafton was one of the founders of the Cowley Fathers (S.S.J.E.) and was the first member of a religious order to be consecrated bishop since the Reformation.

● Lilly Endowment, Inc. (established in 1937 by three Churchmen of the Lilly family, of Indianapolis, for educational, religious, and community purposes, with 1962 year-end assets of over \$150 million) gave \$35,000 to the Girls Friendly Society, founded in the U.S.A., in 1877, for Church girls between the ages of 7 and 21 years.

● The late Eric Milner-White, Dean of York, left an estate of \$260,000; arranged for half of it to go to his former cure and chapter, the other half to the Woodard Corporation (a chain of Church schools in England).

● The Richard King Mellon Foundation, of Pittsburgh, Pennsylvania, gave \$50,000 to Kenyon College, Gambier, Ohio, towards the purchase of books for its new library.

● Mrs. Eldon Jones, late of Kansas City, Missouri, left \$7,000 to All Saints' Parish, Nevada (Diocese of West Missouri), to buy the house and lot between the church and rectory, raze the house, and turn the lot into a garden.

● Students, faculty members, and friends of Bexley Hall (the theological seminary of Kenyon College, Gambier, Ohio) raised

\$3,000 to build a priest's house in the Diocese of Malawi (formerly Nyasaland) Province of Central Africa.

● Pope Paul VI sent £200 (\$560), along with a special candle, to the Anglican Archbishop in Jerusalem as a symbol of his interest in the work there.

● In Crawfordsville, Diocese of Indianapolis, the Senior Warden bought and gave to St. John's Parish an eleven-room house right next to the church.

● Frank Dickson, orthopedic surgeon and partner in the Dickson-Diveley Clinic of Kansas City, Missouri, bequeathed \$10,000 to Saint Paul's Parish, Kansas City, in the Diocese of West Missouri.

● Mrs. Patrick H. McGovern, wife of a local physician-surgeon and sister-in-law of a Wisconsin governor, left \$5,000 to All Saints' Cathedral Church, Milwaukee, for its continued renovation.

● The MacMillan Family Funds, a trust established in 1962, has provided a Chair of Church History in the Anglican Theological College of British Columbia.

● Christ Church, Springfield (Diocese of West Missouri), has received from the estate of the late Henry A. Long \$20,000 for the enlargement of its endowment fund.

MODEL



HE WAS a great bishop of the Church — great, not as an administrator or money raiser, teacher, or preacher, but as a friend and pastor to his priests and people. I don't know that I have ever seen a bishop so beloved by priests and people alike as Bishop — — —. He visited their homes and seemed to know all the people of his diocese.

There was nothing pompous or lordly about him. Much of the time when in street dress he did not wear his pectoral cross, but somehow he was definitely the Bishop; and when arrayed in cope and mitre for confirmations, or in eucharistic vestments and mitre for ordinations, he looked and acted every inch a bishop. He had no office except a room in his residence, nor did he employ a staff of workers. He was much out in the field with his priests, and that was where he liked to be. He himself would supply tiny missions and stay in humble dwellings.

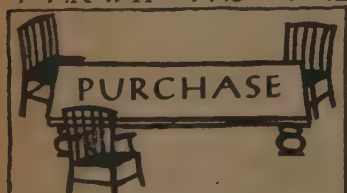
He could be firm and give fatherly advice, but you knew that it was all done in love. He was given to hospitality. He didn't go around asking for money, but he always seemed to have it for the needs of others. I never knew him to ask anything for himself. He was



interested in people and was intent on serving them; and he always had time for them.

He was a true Father in God and shepherd to his priests and people, and was a friend to all. The Church needs more bishops like him. — Taddled from a letter in *The Living Church*. For his identity, turn this page upside down.

The late Shirley Hall Nichols, Bishop of Salina, now Western Kansas.



CHURCHMEN in all parts of the world have been invited to contribute towards the cost of acquiring for Lambeth Palace Library, the private papers of William Laud, Archbishop of Canterbury from 1633 to 1645.

The papers are important because they include not only Archbishop Laud's own files, but papers of his predecessors during the crucial years of the previous century when the "Elizabethan Settlement" was struggling for permanence.

After the Archbishop's execution in 1645, the papers disappeared for over 300 years. When announcement of their impending sale by auction was made last year, the Librarian

of the Palace Library estimated that he would be able to purchase the papers for \$28,000, about half of which sum was underwritten by American Churchmen. On the day of the auction the Librarian had to pay \$44,800.

The library at Lambeth Palace dates from 1610, and is famous for the wealth and variety of its collection of manuscripts and books. It is open six days a week, and is visited by scholars from all parts of the world; it does not, however, receive financial assistance from any government funds. To promote its welfare and stability, the Archbishop of Canterbury has formed the "Friends of Lambeth Palace Library" (Address: London, S.E.1, England).

William Laud was a "right wing" archbishop who, like his king (Charles I), refused to sell out the Church to the left wing (Puritanical) ecclesiastical movement of the times. Laud became successively Bishop of St. David's, Bath, and London, Chancellor of Oxford (1630), and Archbishop of Canterbury in 1633. He was impeached for high treason by Parliament in 1640, committed to the Tower in 1641, tried in 1644, and executed in 1645. Anglican Churches commemorate his death on 10 January. —Taddled in part from the *Canadian Churchman*.

WAR

IT IS a privilege to preach on this occasion to men assembled in honor of the United States Marine Corps. If you have ever been a Marine, you never lose the spirit of the Corps. It is, however, difficult to preach an *honest* sermon on an occasion which celebrates not only years of courage, loyalty, and glory, but also years of efficient killing and destruction.

Here are some of the real and sometimes tearing problems of the life of a Marine: the deliberate hardening of mind and spirit, running and screaming on the bayonet course, being taught to hate and kill; the merciless discipline which seems to be necessary in the service, especially in combat; patriotism, when it goes on to blind nationalism.

Such things seemed to be necessary, and, strangely, they often went hand in hand with a level of sacrifice and courage I have never seen in civilian life. Seemed necessary, I say — the hardening process. Could tender American boys have endured without it when they heard screams in the darkness, when their best buddy was blown to pieces, when even in sleep night-mare guns were trained at you from the foot of your hospital bed?

Does the hardening lessen the guilt of casual killing, the state

of mind to which death has ceased to have any real meaning? Most men are forever wounded in spirit by it. The hurt may come out months later, in uncontrollable tears out of the blue. It may come out in compulsive drinking. It may result in a broken life.

I cannot say that such results are good. I cannot say that the cause is excusable. All I can say is that at one time at least I shared in it (1941-1945), and thought it necessary to save the world from something worse. In a sense we all shared in it, civilians, women, children; but we cannot escape the fact that it was the Marines' hands — your hands and my hands — which were bloody.

In the confusion of living in a world like this, we can perhaps only come back again and again to the altar of God and ask forgiveness of Him who also cried into the darkness of Calvary and suffered the pain and desolation of the Cross.

For me, many years back, it was quite clear. The United States always was right and I wanted to kill off the Japanese — called by less complimentary names. Now, of course, I know and you know that it is not so simple. We are not always right nor are our enemies (so shortly before and after, our friends) always wrong. Yes, we love our country; I pray only that in our private lives we could fight as

hard and sacrifice as much to make this country even more worth fighting for. Our fight did not end at Hiroshima, nor at the Yalu River, nor at the moment when a red-hot bullet put us out of action. Our fight continues ceaselessly against injustice within our nation and hatred within our hearts.

I am a priest now, not a Marine. My work is different. I do not think the Church can bless the Military Establishment, even our beloved Marine Corps, casually; but I do think that the Church can show all

men everywhere that our Lord is with them, that He expects them to act according to their conscience, that God is a forgiving and loving God who once shared and now shares in all the sufferings, the doubts, the complexities of life.

Life which is close to death and suffering is not a pretty life. It can be one close to God. It has been a privilege to be with you.—The Dean of Indianapolis' Cathedral Church, now Suffragan Bishop of Washington (D.C.); taddled from *The Cathedral Age*

ELECTION

The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop of the Church by a vote of a majority of [the] Bishops . . . such choice to be subject to confirmation by the House of Deputies.—Constitution: Article 1, Section 3.

Before a Presiding Bishop is elected a Joint Committee consisting of eight Bishops (one from each Province) together with four lay members of the House of Deputies (one member from each Province) shall present to the House of Bishops the names of three members thereof for its consideration in the choice of a Presiding Bishop.—Canon 2. Section 1.

O ALMIGHTY God, who by thy Holy Spirit dost move the hearts of thy people: May it please thee so to direct the counsels of those who are appointed to choose a Presiding Bishop for this Church, that we may be given a pastor who in faithfulness and wisdom shall lead thy flock in the way of holiness: through Jesus Christ our Lord. Amen.



BIRDS AND FLEAS

NO ARTIST feels that he has done justice to St. Francis (Feast Day, 4 October) unless he has depicted him surrounded by flocks of birds and some of the more attractive wild mammals, and so the saint has become the unofficial patron of various animal welfare societies. There is, of course, no harm whatever in this so long as we are quite clear in our minds about three things. First, St. Francis' love of creatures grew out of his love for God, and not vice versa. It was not through nature that he found God, still less did he substitute for true religion a kind of pantheism; his whole life was completely absorbed by the thought of the love of God, and his love of the created proceeded directly from his love of the Creator. Secondly, his love for created things was all-embracing, the only creatures for which he had a special affection being not those which are naturally attractive but those which were in some way associated with Christ. Artists should take note of this, for, to do justice to St. Francis, they should include in their pictures not only of doves and squirrels, but rats and toads and even bugs and lice.

Thirdly, Francis' interest in nature and his love for all wild things was only second to his love for man, and his preaching to the birds was something which he would have regarded as an unimportant incident compared with his preaching of the Gospel to men and women. Francis was pre-eminently an evangelist not a naturalist, his life was dedicated to the service of God and the winning of souls to greater love and obedience; other interests were but a background to that work, a source of joy and satisfaction in their way but not to be compared in importance with the ministry of reconciliation. If Francis could choose the sort of stained-glass window which he would like to be erected in his memory he would certainly choose one which depicted him surrounded not by birds and butterflies, but by the sick and the leprous, by cripples and tramps, by all the dregs of society whose life he so bravely shared and whose souls he so dearly loved."—Quoted from *Saint Francis of Assisi*, by John R. H. Moorman. (Order from Seabury Press, 815 Second Avenue, New York City 10017; \$1.25 — paper covers.)

WINNERS



IN A PREVIOUS issue *The Anglican Digest* offered a prize of money for the best monograph submitted on the subject, "What to look for when you look for a new bishop," and based entirely on the requirements set forth in Holy Scriptures, the Book of Common Prayer, and the Constitution and Canons of the American Church. There were two win-

ners, a man in the east and a woman in the west, and the prize money was increased and divided between them. On the four pages following the two monographs have been combined into one: it is available in any quantity and without charge to dioceses faced with the problem of selecting persons fitted to serve God and His Church in the apostolic ministry.



Explanation of the accompanying symbol:

THE CROSS, formed by the pastoral staffs and orphreys of the mitres, indicates that everything bishops do is done in the Name of Christ. (The pectoral cross which they wear has the same purpose.) THE STAFF shows that a bishop is the chief pastor or shepherd in his diocese, that he is the custodian of the

Faith, and that he is to defend the faithful from the enemies of Christ and His Church; the crook is to reclaim the erring or lost, and the point is to prod the lax (backstairs it is called a "holy poker"). THE MITRE, which a bishop wears on his head at solemn functions, indicates the authority of his office, and the lappets or tails, which hang down at the back and are sometimes tipped in red, recall the descent, in cloven tongues of fire, of the Holy Ghost upon the Church and stand for the power committed to a bishop at his consecration; the tongues of fire come together at the staff to show that what is done by a bishop is by the power of the Holy Ghost and not by anything in the person himself, and further they show how the gift of the Holy Ghost flows out upon the people as they are brought into the fold. THE RING indicates the dignity of the high office of a bishop; it is used to affix seals to important and official documents to affirm the presence of the bishop.



TO CHOOSE A SHEPHERD OR WHAT TO LOOK FOR WHEN YOU LOOK FOR A BISHOP



ACCORDING to the Book of Common Prayer, the office of a bishop is "to be a chief pastor in the Church," whose particular duties are "to confer Holy Orders, and to administer Confirmation;" the one act commissions the sacred ministry, the other empowers the laity, and so by them he becomes responsible for the vocation and ministry of every soul within his jurisdiction. That is why choosing him wisely is important, and that is how important the choice is.

A bishop is not, however, only "chief pastor"—he remains a priest (1St. Peter 5:1), and is called "to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's Name." He is also still a deacon, who must be ready to serve, to be last and least whenever it is called for. Likewise, he is a layman who, in equality with all the souls under his jurisdiction, must submit himself humbly to the full doctrine, discipline, and worship of the Church.

A man who tries to imagine homelife with a certain girl does well to consider carefully the home in which she has been

reared; and just so, when a diocese seeks a man for the office and work of a bishop, it does well to consider his parochial life. Is the whole faith taught and lived in his parish? Are all sorts and conditions of men there? Is the Prayer Book revered and honestly followed? Have his confirmands stayed firm, and grown strong? Such matters should be weighed as well as the bare statistics of "parish growth", for an imposing number of communicants, a large budget, and a splendid building program may indicate wise leadership and efficient administration, but they could mean a lack of missionary zeal, or the squandering of money, or a social program related only slightly to the real work of the Church.

Churchmen who are to participate in the selection of a new bishop should have reviewed the relevant parts of the Constitution and Canons of the American Church, and should have read thoughtfully the entire Ordinal in the Prayer Book (pages 529-562): but especially they should have in their minds the minimum qualities listed by St. Paul in his letters to St. Timothy, whom he made Bishop of Ephesus, and to St.

Titus, whom he made Bishop of Crete. The requirements he set forth are explained below.

A chief pastor must be:

Blameless (shunning youthful passions, not given to godless chatter, of good report of them which are without): a man above reproach, well thought of by those who know him, and respected by all for his uncompromising loyalty to the Faith.

Vigilant (watchful) in prayer: one who daily reads Morning and Evening Prayer, makes his meditations, frequently offers the Holy Mysteries, attends and promotes retreats, and regularly says his prayers; one who considers his most important work to be done at the altar and on his knees, rather than at conference table and office desk. For him prayer is not optional or occasional; it is the foundation of his priestly life. A man not practiced and wise in the ways of prayer cannot lead you where you want to go.

The Husband of One Wife (married only once): even if St. Paul means simply being faithful to the marriage bond, any person remarried after divorce must be ruled out (St. Matthew 5:32). Certainly one in apostolic office should not be found in the vulnerable position of having slipped through a canonical loophole, for how can he uphold the discipline of the Church if his own example is equivocal?

Sober (temperate in thought, word, and deed): one who is not given to excess in food or drink; nor easily carried away by fads; one who avoids flippancy, and gives evidence of stability; one who, while self-controlled, is yet not self-willed or arrogant or obstinate or quarrelsome; one who is gentle and not the sort to pick a fight, but who can stand firm in controversy.

Of Good Behaviour (discreet, modest, dignified, orderly, a lover of good): the boisterous and obnoxious clubman, and the politically-minded fixer and schemer should be avoided. ("Dignified" originally meant "worthy", "having merit".) A bishop should be just in all his dealings, and holy unto God.

Given to Hospitality (courteous, and thoughtful of others): one who is available to all his spiritual children when they need him; one who is not forever bent on travel and amusement, nor jealous of his "free" time, nor frequently away from his post in the interest of outside causes, no matter how worthy they be.

Apt to Teach (holding fast to the Faith he has received, that he may be able by sound doctrine both to exhort and to convince the gainsayers): one who is experienced in the Faith, and can ably impart his knowledge of it to others. He should have had the basic academic prepa-

ration, a degree from a good college, and he should have completed the course of studies required by canon in a seminary of a Church within the Anglican Communion. (Sectarian and non-denominational schools should not be considered sufficient except for specialized graduate work.) A bishop needs to be well-grounded in historical and dogmatic theology, the faith and practice of the Church, and he should have continued to read and study for a deeper understanding of those subjects, while holding firmly to the truths revealed by the experience of the Church. If "Churchmanship" must be considered, remember that opposites attract each other; a man who is fair, though conscientiously committed to one position, may get along with his opposites better than one who does not know where he stands, or why.

Not Greedy of Filthy Lucre (not covetous): look for a man of the Spirit, not for a money-raiser; a parish (or diocese) that is spiritually sound will be financially sound. To cater to the wealthy ties a bishop's hands, so that he cannot do the things that he would. In the early Church the archdeacon usually cared for the temporal affairs of a diocese, so that the bishop could give his full time to building up its spiritual life. Today bishops are too often chosen to do work more proper to an arch-

deacon; but a business manager on the episcopal throne is poor substitute for a spiritual father.

One Who Ruleth Well His Own House ("having his children in subjection with all gravity"—that is, dignity, steadiness, serious-mindedness—"for if a man know not how to rule his own house, how shall he take care of the Church of God?"). Look not only for children who are respectful and reliable, but also for a wife who is content and not anxiously ambitious; look also for a well-ordered and well-trained parish.

Not a Novice, "lest being lifted up with pride he fall into the condemnation of the devil". The Constitution of the American Church requires that "no one shall be ordained or consecrated Bishop until he shall be thirty years of age". It might be wise that the age were thirty-five instead, for at thirty he could have been a priest at most only about ten years; further, his experience in the life of the Anglican Communion ought to be not less than twenty years. Only long and sound experience can produce the humility and holiness that become a successor of the Apostles. The zeal of a novice (a recent convert) is attractive, but experience is safer.

Bear in mind that your choice must be an exceptional person, for he is to fulfill an exceptional job: no man is big enough for it, and the man chosen must be



SEX AND SIN

IN THE tenth chapter of the Gospel according to St. Mark, are recorded these words of our Lord: "... from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh. . . ." That can be read as a bare statement of fact, but think of the implications; there is enough dynamite to explode all our false ideas about sex!

Sex is not a flaw in human nature, but an essential part of its structure, put there by God and intended to be used for his glory. A person can't just be a human and nothing more; to be human is to be man or woman. Sexuality is not something that was added later as a result of the fall. True, sin distorts sex as it spoils everything else and turns it aside from its proper purpose, but sin does not produce sex, nor need sex produce sin; sex is not sin.

That needs saying clearly, because the opinion that sex is sinful is still influential even among Christians. That wrong

belief lurks in the background, making it difficult for parents and children to talk together naturally about the subject, and sometimes sours what might be a happy marriage. Although often confused with the teaching of the Church, such a distorted belief is contrary to the position of the Church.

It ought to be possible to speak without shame or confusion about a thing which is good in itself, because it is made and blessed by God. To be male or female is to be as God intends us to be; it is nothing to be ashamed or afraid of, nor is it something to be exploited or debased; rather, it is to be honored in ourselves, and in other persons.

In the matter of marriage, we approach one of God's mysteries (and all we can do about His mysteries is to honor them as such). On the coming together of man and woman in marriage, and on their life shared together, and on their children, there falls a real reflexion of God, a mirror of the mutual love of the Holy and Undivided Trinity. Marriage reflects the mysteries and sacramental union between Christ and His Church. Husband and wife, while remaining separate and distinct persons and each having a personality enriched by the other, are made "one flesh" — sharers of one character wholly belonging to both.

The mystery of marriage is what makes sexual intercourse wrong outside that complete union. Far from it being natural for a boy and a girl who are attracted to one another to give their bodies one to the other, it is a most unnatural thing to do. The giving must be for good and all, and it must be the giving of the whole self. Merely to give the body, holding back permanent commitment of themselves one to another, is to do far worse injury to themselves and to their partners than any that can be idly imagined to result from restraint and self-discipline. Because sex is good, it is to be used as God intends.—The Bishop of Bangor (The Church in Wales)



CLERICAL ERRORS

THE WORDS "clergy" and "clergyman" come from the Latin "*clericus*" — a priest. Until recent times priests often were the only educated men of the community; in addition to their pastoral care for the faithful, they were the official record keepers. (In the Church of Sweden, the clergy is still the official recorder of births, marriages, and deaths.) The village clerk (pronounced "clark") was therefore thought of as one who did a lot of paper work. (Things haven't changed much, perhaps.) Today, as the word

"clerk" embraces everyone from store-help to courthouse officials, "clergyman" covers everyone from deacons to the lady preacher for the Congregationalists around the corner; for that reason, the word "clergyman" is better avoided when referring to the Church's historic ministry, lest the life-long office and indelible character of her bishops, priests, and deacons seem by implication to be classed with the sometimes effective but more casual arrangements of the denominational and sectarian religious groups. (Incidentally, the word "clergy" is not the plural of "clergyman" (that is "clergymen") but is a collective noun to be used in exactly the same way as "army" — there were not "several clergy present" because there could not be "several army, present"; there were instead several members of the clergy, or several clergymen, present.) — Taddled from a parish paper



NARROW WAY

God is so high

You can't get above Him;

God is so low

You can't get beneath Him;

God is so wide

You can't get around Him—

You better come in by the gate.

—A Spiritual



IN HIS *Two Centuries of Ecumenism*, the Roman priest George Tavard writes, "Every dream of a pan-Protestant union has to exclude the Anglican Communion, unless, which God forbid, the Anglican Communion be willing to pay for such a union with the renunciation of the soundest theological elements of its rightful tradition." Could it be that some outside our fellowship see and value us more clearly than do many of our own? Reviewing Fr. Tavard's book in *The New York Times Book Review*, a Scottish Presbyterian says, "The words of a Roman Catholic theologian should be noted, for in the days when the ecumenical movement was chiefly a Protestant affair, the Anglican Communion was often accused of dragging its feet over reunion; but now that it is set in a much wider ecumenical movement, the Anglican Communion, at once reformed and yet indubitably Catholic, may well have an important part to play as a mediating Church — a part which it could not have played had it become involved in premature unions compromising to its Catholicity. Indeed, one might say to Fr. Tavard that some of the measures already passed or contemplated at the Vatican

Council (liturgy in the vernacular, the simplification of the Mass, the collegiality of bishops) have brought the Roman Church at least within hailing distance of the position reached by the Church of England in 1549." That Anglicans might be a bridge Church or *via media* is a concept that has been in considerable disfavor recently: one thinks of the oft-repeated statement that it may be the Anglican Communion's mission to disappear, as disappear it has in the united Church of South India. Perhaps the tide now is turning: Toronto may have been a stage show but it was not a disappearing act.

We have much to contribute to a reunited Christendom, but we can contribute only as we hold on to what we have, not by giving it up. The name, "Anglican" is not so important (although one notes with interest that the 2,000,000-member Philippine Independent Church, with which we are in communion, now calls itself Anglican): what is important is that we maintain those elements of faith and life which are essential, "reformed and indubitably Catholic." We cannot renounce them for the sake of reunion, however much we believe reunion to be God's will. We must come to our marriage with a dowry or we may not be the bride.—Taddled from a parish bulletin and *The Living Church*

WARDENS & VESTRYMEN

IF your fellow parishioners call on you to serve the Church as a vestryman or warden, it is important that you appreciate the true nature of the Church. It is unlike any organization that you will ever be associated with; in fact, it is not an organization at all, but an organism, a body, in which the life of the Holy Ghost moves to give it vitality and direction. Only if wardens and vestrymen know the Church's unique nature, character, and purpose can they fulfil their function effectively as the official corporate body of the parish.

Success in the business world does not assure a man's success as a responsible vestryman, nor does a certain social standing in the community qualify him for the vestry. The important things are his knowledge and love of God, and his loyalty to Jesus Christ and His Church. Only when his faith and worship are strong can he help to conduct the Lord's business so that "all the world will see and believe"; for the business of the Church is not that of the world. Sound business methods must be followed in the operation of any parish, but vestrymen



DOOR

A DOOR of importance in Church history was recently placed in the tower room of the Church of St. Michael at North Gate, Oxford. It is the original door of the cell in old Bocardo Prison occupied by the Oxford martyrs of the sixteenth century, Archbishop Cranmer, and Bishops Ridley and Latimer. The three men had it opened to them when they were led out to be burned at the stake. — Taddled from *Home Words*

should guard against debasing the Lord's business with practices inconsistent with what God expects of us all. Matters which come before the vestry may now and then seem trivial and mundane but they are indeed part of the Lord's business, and to deal with them is a privilege, a true expression of the vocation of the laity, and a spiritual opportunity offered only to a few. First of all a vestryman must be a good Churchman.—From a parish paper.



ANNOUNCEMENT

IN THE future all parishes which are visited by the Bishop in the course of his three-year cycle of visits will have Confirmation administered in the parish itself, and in the setting of the Holy Communion, in order to make plain that Confirmation, which sets the seal on Baptism, pledges those who receive it to lifelong participation in Christ's life, of which the blessed Sacrament is the means of renewal in His people.

The change is important for the candidates. Nobody will be presented for Confirmation unless he has taken his place with unfailing regularity in the worship of the Church. Faithfulness before Confirmation is the surest pledge of serious intention to remain faithful afterwards. All the instruction that is given to

the candidates has as its purpose the formation in them of a conscious and deliberate and determined commitment of themselves to the Christian faith. When their parish priest presents them to be confirmed, he will have been satisfied that so far as the most careful scrutiny can judge they are people who mean what they say and intend what they profess.

It is no less important for the parish as a whole. The whole body of faithful parishioners has its part to play in Confirmation. The candidates are brought fully into a fellowship which is set apart by its Christian vocation to follow a particular way of living. The Confirmation on Sunday morning in the parish church and the Holy Communion which accompanies it should be an occasion of renewal for all the parishioners — one when we all go back to our Baptism, Confirmation, and first Communion, and make a new start in Christ's obedience.

In their instructions to the candidates, the parish priests will explain what is meant by a rule of life, and why such a rule is necessary. They will help the individual candidates to adopt for themselves the rules which are suited to their circumstances. They will give the same help to all who ask.—The Bishop of Bangor (the Church of Wales)

WE RECOMMEND

◆ To all vestrymen and parish priests: "Changing World of Insurance", an article by T. M. Lickel, of the Church Fire Insurance Corporation, in a summer issue of *The Living Church*. Although Miss Lickel does not come right out and say so (nor does she put in a plug for the C.F.I.C., which is owned by the Church Pension Fund), much of the insurance carried by parishes and other units of the Church is inadequate both in amount and coverage, and the least expensive insurance for Church property is issued by the C.F.I.C. (no commissions sales have to be made). She does say, however, that insurance itself has changed; therefore a parish's insurance must be kept in line with the times. After all, insurance is *insurance*. For a copy of the article, write The Church Fire Insurance Corp., 20 Exchange Place, New York 10005.

◆ To Churchmen with teenagers in Europe: Considering the possibility of enrolling your boys and girls in St. Stephen's School, Rome, Italy. The former Headmaster of Kent School (there 14 years) spent the last four years getting it ready: he

took over a 72-room villa (built in 1910 by a rich Roman — it has been used as a movie set), renovated it (\$35,000), took over two nearby hotels to house 100 boarding students (50 day students can also be accommodated); hired a tip-top faculty of eighteen from France, Norway, Canada, and the U.S.A. (Phillips Andover, Kent, Choate, and the like) at tip-top salaries (\$7,500 average — double what is paid in the U.S.A.) — all to be "not just another school but a pace-setter for American education abroad." Communicate with the Headmaster, the Rev'd John Oliver Patterson, Via Napoli 58, Rome, Italy. — Taddled from *The New York Times*

◆ To all admirers of rattling-good college teaching, *The Hidden God*, some lectures by Yale's Cleanth Brooks. Mr. Brooks considers how Hemingway and Faulkner grapple with Christian problems in a non-Christian universe, how T.S. Eliot and Robert Penn Warren speak from Christian beliefs to a non-Christian audience, and how W. B. Yeates created his own world and myth. In his piece

on Hemingway, Mr. Brooks seems to stress the obvious (and neglects the shattering judgement Hemingway's suicide pronounced on the philosophy behind his work), but from there on, he is the consummate professor, making meanings clear with almost breath-taking ease. He says that our age has forgotten how to read poetry and proceeds to give a hand. As writing, as doctrine, as a guide to the contemporary view of the human condition, *The Hidden God* is a sound and satisfying work. It is published by the Yale University Press, New Haven, Connecticut, in paperback at \$1.45.

♦ To anybody in the 66-70% tax bracket: Writing to the Episcopal Church Foundation, 815 Second Avenue, New York City 10017, for a copy of the little folder, "Thoughtful Giving" . . . It will tell you how you can make, for example, a \$10,000 gift that will cost you only \$2,150. There are other examples and other brackets, and all are helpful.

♦ To anybody responsible for public and private prayers: John Wallace Suter's latest compilation, *Prayers for a New World*, 288 pages of prayers, data, notes, and indices, published at \$4.50 by Charles Scribner's Sons, 597 Fifth Avenue, New York City 10017. Dr. Suter was for 21 years Custodian of the Standard Book of

Common Prayer (the "master copy" that all printings of the Prayer Book must conform to), for many years the Dean of Washington and a long-time member of General Convention's Standing Liturgical Commission. He retired in 1958 and now lives outside Concord, New Hampshire.

♦ Sending 25c to World Mission, 1055 Taylor Street, San Francisco 8, California, for a copy of the current issue of *Make His Name Glorious* (it is a manual of intercession and a series of daily meditations based on the Church's lectionary), with text by the Rev'd Frs. Massey H. Shepherd, Jr., and Eric W. Jackson.

♦ To everybody who can read: Writing to the Alcoholism and Drug Addiction Research Foundation, 24 Harbord Street, Toronto 5, Canada, for a complimentary copy of a 32-page booklet, "It's Best to Know", one of the fairest and sanest presentations (in comic book form, too) of the whole business of drinking we've ever seen; there is no bias: the facts speak for themselves. (Fatsoes should welcome the knowledge that two beers contain more calories than a candy bar.)

♦ To all parish priests: Writing for a copy of Peak Publications' general catalogue (Post Office Box 1113, Colorado Springs, Colorado). You'll be amazed and pleased with the nice things

offered — bulletins for general and special occasions, and an invitation to tour the plant when visiting in Colorado.

♦ For all libraries, both family and parochial, *A Practical Church Dictionary*, compiled by the late James M. Mallock (d. 1960, Dean of Fresno, Diocese of San Joaquin, California) and Kay Smallzried, and published by Morehouse-Barlow Co., 14 East 41st Street, New York City 10017 at \$13.95. It has been years in the making and is, as far as we know, the first primarily Anglican dictionary of the Church to be published in the twentieth century. The scholarship (32 experts were consulted) and the almost 600 pages make it well worth the price. It would also make a nice gift to any bishop, priest, or seminarian, or, for that matter, oneself.

♦ To Churchwomen living in the New York City area: Writing to the House of the Redeemer, 7 East 95th Street, New York City 10028, for a copy of "The Stillness at No. 7", an exceptionally well-done brochure on making a retreat at the center operated since 1949 by the Sisters of St. Mary.

★ To a capable thinker and craftsman with words: The writing of a rattling-good book on Christian ethics — what is right and why it is right. In these days when so many supports and safeguards (erected

by Christians throughout the centuries for Christian living) are weakening or collapsing, we ought to know what has gone wrong and why, and what all must be done not only to prevent the further dissolution of Christian morals and standards, but also to repair what has already been ruined. Some people do want to know — perhaps far more than can be imagined. Rooted in sound doctrine, the book should be comprehensive, comprehensible, and convincing.



A child, saying his prayers before his father, included in the Lord's Prayer the petition, "Deliver us from measles"; promptly came down with the mumps.



A traveller was marooned in a small town because of a landslide caused by heavy rain, which was still falling in torrents after three days. Looking out of the window of the restaurant, the man remarked to the waitress, "This is like the flood."

"The what?" she asked.

"The flood," he replied.

"Surely you have heard about the great flood and Noah and the ark."

"Mister," she replied, "I haven't seen a paper for four days." — *The Church Messenger* (Central New York)

RENOVATION

EFFORTS by a Washington, D. C. parish to regain its influence in its neighborhood have led to the launching of a project to provide low-cost housing for needy families: the purchase by a non-profit corporation of run-down buildings to be renovated and then leased to tenants at low rates.

The plan goes back to the spring of 1961 when the Rev'd Frederic H. Meisel took over the Church of the Ascension and Saint Agnes. Like many of Washington's older downtown churches, Ascension and Saint Agnes had lost touch with its close neighbors. A massive Victorian structure of marble, it looked imposing against a background of run-down apartments clustered in the blocks surrounding Twelfth Street and Massachusetts Avenue.

Most of the parishioners came from the white suburbs and the prosperous sections of Northwest Washington. Little effort had been made to strike up a relationship between the Church and the largely low-income Negro families living in its area.

Father Meisel had not been in the parish more than three months when things started to change. With the help of a corps of volunteers, who also

felt that the Church should re-establish its role as a force in its own neighborhood, play groups for pre-school age children and study programs for their parents were set up. They were not enough. "We began to realize that people were coming to our programs, but returning to the same overcrowded and sub-standard housing," said one of the volunteers. "Our efforts just wouldn't be meaningful, unless the people had decent houses to live in." Father Meisel came to the same conclusion. "What was the good of trying to teach health and sanitation when families returned to apartments where 16 people shared two rooms and a bath?"

There was some talk of subsidizing families for their rent, but that idea was ruled out because the money would eventually get back to the same landlords who were responsible for the poor housing conditions.

Then somebody came up with the idea that the parish should form a non-profit corporation to purchase the run-down houses, renovate them, and rent them at low rates to families in the neighborhood.

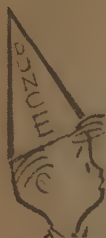
Some people said that it couldn't be done, but James Gibbons, Director of Better

Homes Inc., another non-profit corporation that has renovated 45 homes in the 1500 block of Eighth Street, N. W., came and told the Church people about his work away. "He gave us courage", said Jack C. Orndorff, who now admits that he was skeptical at first but who has since become treasurer of the corporation — Family Housing, Inc.

The group has contracted to purchase its first unit — a three-story row house only a few blocks from the church: it will accommodate two families, one of which includes eight children and now living in a two-room apartment, and should be ready in forty days.

"Long-term ambitions of the corporation," Mr. Orndorff said, "are to acquire a large number of houses, rent them at low rates, and plow any profits back into repairs or the acquisition of still more houses." The group also plans to allocate rent payments towards eventual purchase of the houses, if the tenants want to own the buildings themselves.

"The project might encourage similar efforts by other Church groups in the city," Father Meisel says. "It has already received official sanction from the Diocese and at least one other parish has expressed an interest in the plan." — Taddled from *The Washington Post*



CORRECTION CORNER

Once upon a time (beginning in 1874) there was a Diocese of Saskatchewan, and its see city was Saskatoon; when the diocese grew too large for convenience, it was divided into two dioceses: Saskatchewan in the north and Saskatoon in the south; the northern diocese took the machinery of the old but a new see city, Prince Albert; the southern one took a new name (Saskatoon) but retained the old see city (Saskatoon) as its own — all that in the Anglican Church in Canada in 1932, not 1933.

The Church Divinity School of the Pacific is in Berkeley (Diocese of California), not Oakland.

The priest who first declined his election to be consecrated Bishop of Northern Michigan is the Archdeacon of Bethlehem, not Birmingham, (Pennsylvania).

The address of the Convent of St. Helena, Atlanta, Georgia, is not simply "Retreat House", but 2502 Lumpkin Road or Post Office Box 5274. Incidentally, the Sisters have a 16-mm, 30-minute, color film on the life and work of the Order; it was done by a professional (13 years with Technicolor and later with Walt Disney Studios) and is available to parishes, guilds, and the like.

BURIALS

✠ William Pettus Hobby, 86, former Governor of Texas (the first time when he took over after the impeachment of "Pa" Ferguson) and Board Chairman of *The Houston Post* (at the age of 16 he went to work for paper at \$8.00 a week, bought the paper outright in 1939), and husband to Oveta Culp Hobby, Commander of the WACS during World War II; from Christ Church Cathedral, Houston, Texas.

✠ Mrs. Rabie Rhodes, 55, wife of Hillspeak's banker and most frequent visitor, who with her husband moved to a town where no Church was, promptly got one started, helped it grow into a flourishing parish; from St. John's Church, Harrison, Arkansas.

✠ Sir Ashley Sparks, 87, chief representative in the U.S.A. of the Cunard Lines through two world wars (1917 to 1950) and long-time director of the Seamen's Church Institute, who gave part of his 275-acre estate to the Diocese of Long Island; from Christ Church, Oyster Bay, New York.

✠ Otto R. Eggers, 81, one of the architects of the Jefferson Memorial in Washington, D.C., and perfectionist among his

peers (he personally selected each of the 25-foot columns of the National Gallery from fifteen quarries in Tennessee), from St. John's Church, Larchmont, New York.

✠ William Blair Roberts, 82, V Bishop of South Dakota (1931-1954), and before his death fourth oldest member of the House of Bishops, in order of consecration (1922), from Calvary Cathedral Church, in Sioux Falls.

✠ Ray Francis Brown, 66, Director of Music (since 1957), as well as organist and choir-master, at The General Theological Seminary, New York City (he joined the faculty there thirty years ago), who helped fashion *The Hymnal 1940* as a member of General Convention's Joint Commission on Church Music; from the Seminary's Chapel of the Good Shepherd.

✠ Thomas Dodson Stamps, 70, retired brigadier general and professor at the U.S. Military Academy and onetime dean of its academic board, who developed texts and atlases for the study of recent wars and during World War II initiated a series of paperbacks to bring the latest developments of the war to the cadets; from St. David's Church, Washington, D.C.

✠ Edward Matthews Crane, 68, President of D. Van Nostrand Co. (book publishers) since 1927, and trustee of Sea-

bury Press; from St. George's-by-the-River, Rumson, New Jersey.

✠ Francis George Bryant, 76, associated with the English firm of A. R. Mowbray & Co., Church publishers and book-sellers, for nearly forty years (many of them as Managing Director); in Hambridge, Somerset.

✠ Alice G. Palmer, 77, for thirty years Director of the Church's Mission Society's port and immigration service in New York; from Trinity Church, Manhattan.

✠ Edmund Randolph Purves, 66, eleven-years Executive Director of the American Institute of Architects (during WWII he was the Seventh Air Force's Chief of Counter-Intelligence in the Pacific Theatre); from St. John's Church, Georgetown, Washington, D.C.

✠ Linwood Irving Noyes, 69, former President of the American Newspaper Publishers Association (the first to come from a non-metropolitan area); from the Church of the Transfiguration, Ironwood, Diocese of Northern Michigan.

✠ Sister Eanswith, of the Community of St. Mary, in the 43rd year of her profession, from the convent chapel (Kemper Hall), Kenosha, Wisconsin (Diocese of Milwaukee). In 1934, when the Lake Michigan property which had been Racine College (founded by the worthy James

De Koven) was about to go under the hammer at a sheriff's sale, the community of women which De Koven had summoned from Peekskill, New York, 56 years before, to take

PRIZE

TAD will be pleased to award four past "Books-of-the-Season" (winner's choice from those in stock) to the first person to identify the author of the following quotation.

Whilst you are divided betwixt God and the world, you have neither the pleasures of religion, nor the pleasures of the world, but are always in the uneasiness of a divided state of heart. You have only so much religion as serves to disquiet you, to show you a handwriting on the wall, to interrupt your pleasures, and to appear as a death's-head at all your feasts, but not religion enough to give you a taste and feeling of its wholly neglect religion, but then you take no more heed than is just sufficient to keep you from being a terror to yourself, and you are as loath to be very good as you are fearful to be very bad.

over nearby Kemper Hall (then, and now, a flourishing school for girls), was on hand to save and restore the crumbling walls and to make what became known as the De Koven Foundation for Church work a spiritual powerhouse for the entire Church. Sister Eanswith bossed the job for 23 years, gave it up in 1957. (At a profession a new name is sometimes given by which a sister will henceforth be known; Eanswith (sometimes spelled Eanswide) was that of a daughter of Ead-bald, King of Kent: she declined an opportunity of becoming Queen of Northumbria and preferred to found a nunnery at Folkestone, where she died about 650.)

✠ Hamilton Basso, 59, Louisiana-born journalist (*Time*, *The New Yorker*, et al) and novelist (one of his fifteen books, *A View from Pompey's Head*, was sold to the movies for \$100,000), whose Italian background enabled him to view and write sensibly about Southern ways and characters and whose craftsmanship won the admiration of authors and publishers ("he never wrote a slipshod sentence in his life"); from Emmanuel Church, Weston, Connecticut.

✠ Henry William Nugent Head, 66, wild game hunter (with Kermit and Theodore Roosevelt), British officer, investment manager, and son in-

law to the chain store executive, S. S. Kresge; from St. James' Church, Manhattan.

✠ Alden Sanford Blodget, 80, banker, stockbroker, and business manager for his wife, Cornelia Otis Skinner; from the Church of the Transfiguration, Manhattan.

✠ Raymond DuBois Cahall, 80, hospitable and colorful teacher of men for 38 years (he retired as Professor of History in 1953) at Kenyon College, Gambier, Ohio, where in his undergraduate days he won the nickname "Kitty" (after a former president's wife) which, for countless years, freshmen were directed to shout and meow beneath his study window in "Sunset Cottage"; from the Chapel of the Holy Spirit.



POVERTY

This is our poverty:
We do not belong to each
other,
Nor serve one another;
We go each his own way
And do our care for our
neighbors.
We pray thee, O Lord;
Redeem us from this
estrangement,
Redeem us out of this
loneliness.

— *From a German prayer, in
The Jamestown Churchman
(Diocese of Southern Virginia)*



CONFIRMATION HYMN

Now is the moment of my great surrender;
 Now is the time when at Thy feet I fall.
 Now, O my Saviour, as Thy praise I render
 I bring to Thee my sins, my life, my all.

Now is the moment for thy costly cleansing;
 Now is the time when for Thyself I plead;
 Now by Thy Cross my total being cleansing
 I claim from Thee the powerful Grace I need.

Now is the moment of Thy Spirit's coming
 Through laying on of Apostolic hands;
 Now by Thine own indwelling Grace becoming
 All that Thy love desires, Thy law commands.

From this day forth I shall approach Thine altar,
 Humble but glad, in shame yet unafraid,
 There to receive Thy gifts from off that altar —
 Thy strengthening Blood, Thy Body in the Bread.

Now and henceforth I am Thy willing servant;
 Now and henceforth I pledge myself to Thee —
 Yet by Thy boundless love, more friend than servant,
 For Thou art come ever to dwell in me.

Ever to dwell in me, and in Thy likeness
 Daily to fashion me according to Thy will
 Until that day I see Thy glorious likeness,
 And one with Thee am freed from every ill.

— Joost de Blank

BLAZING WONDER

IT WOULD be good if the great mass media [TV, newspapers, etc.] could be used to make it quite clear that some of us believe in a God whose will for His children is known, or at least discoverable; that some of us do not hesitate to use the word sin where that will is knowingly and deliberately defied; that there are within the Church guides — priests and others — who can talk about the mischief of sin and even help the sinner without making him feel a rejected neurotic outsider.

What a great thing it would be if we could make it crystal clear that some of us think that the sometimes grim, weary up-and-down of the battle for chastity is utterly worth fighting, not only because it is the will of God for us, but also because of the blazing wonder of self-giving, body and soul, in holy matrimony.—From a letter in the (*London*) *Church Times*



"Organization is both good and necessary. It is good because, as Charles Williams reminds us, 'Hell is always inaccurate, Heaven is always exact.' The devil is Lord of Chaos. Heaven is the fulfilment of the Divine Order." — *Prism*

THE QUARTER WATCH



NEARLY 5 TONS OF collected junk was removed from the parish house, attic, and undercroft of a church in the East; included in the 60-year-old collection, and carefully packaged for needy women, were dresses of ankle length complete with bustle and long puffed sleeves. Appropriately enough, the stuff was hauled away by a "Woodlawn Cemetery" sanitation truck. ¶ The All Saints Sisters of the Poor have undertaken a residential training program for mentally retarded children at St. Gabriel's Home, Catonsville, Maryland. ¶ Last Summer the Bishop of Lexington solemnized the marriage of his daughter to an officer of the Marine Corps. ¶ St. Luke's Hospital, New York, which recently completed its new Woman's Hospital, will build a \$3 million, 15-story apartment house and underground garage nearby. St. Luke's, founded by a priest of the Church in 1850, is the fourth largest voluntary hospital in New York City; it has a staff of over 2,000, including 360 nurses and 116 interns and resident physicians. ¶ The best time to study human nature is when you are alone. ¶ The Church's University of the South, Sewanee, Tennessee, is one of the relatively few col-

leges and universities in the United States paying an average of \$10,000 a year to its full-time faculty members. ¶ One of our spies reports that in St. Barnabas' Parish House, De Land, Florida, are two rooms labeled "Adam" and "Eve". ¶ To select a new Presiding Bishop of the American Church, a committee consisting of the "archbishops" of the eight provinces and four clerical and four lay deputies (one from each province) will place the names

of some American bishops before General Convention (others may be presented from the floor); the House of Bishops will elect, and the House of Deputies (priests and laymen) will concur. ¶ Name changing: "The Church of England in Jamaica" will henceforth be known officially as "The Church in Jamaica in the Province of the West Indies" but will probably continue to be commonly called "The Jamaica Church". The Bishop of Guiana

BEATITUDES FOR FRIENDS OF THE AGED

Blessed are they who understand
my faltering step and palsied hand.
Blessed are they who know my ears today
must strain to catch the things they say.
Blessed are they who seem to know
my eyes are dim and my wits are slow.
Blessed are they who looked away
when coffee was spilled at table today.
Blessed are they with cheery smile
who stop to chat for a little while.
Blessed are they who never say
"You've told that story twice today."
Blessed are they who know the ways
to bring back memories of yesterdays.
Blessed are they who make it known
I'm loved, respected, and not alone.
Blessed are they who ease the days
on my journey home in loving ways.

— Anonymous (Found on the bulletin board in a Home for the Aged)

is the present Archbishop of the West Indies, and Metropolitan. ¶ The Bishop White Parish Library Association, formed to supply mission stations and remote parishes with theological works, recently observed its 125th Anniversary; it is pos-

sibly the oldest association in continuous service in the American Church. ¶ The Archbishop of Algoma (Province of Ontario, Canada) recently blessed some new buildings for the Cowley Father's monastery in Bracebridge. ¶ Several years ago

Drawing by Ed Fisher; © 1964 The New Yorker Magazine, Inc.



"Hey, Adam! A talking snake!"

a member of the Church in Atlanta placed in trust (for his home parish) one share of American Telephone and Telegraph stock; that one share has multiplied to six and its annual interest runs into three figures. ¶ For the first time in the history of this country, a Roman choir sang at an Anglican Eucharist — last summer in Omaha, Nebraska. ¶ As its Suffragan Bishop II, the Diocese of Michigan elected and presented to the Church for consecration, the Rev'd Chauncie Kilmer Myers, formerly Director of the Urban Training Center for Christian Mission, Chicago, and before that Vicar of the Chapel of the Intercession, Trinity Parish, New York. ¶ The Bishop of Haiti (there since 1943) was whisked out of the country by the Duvalier government and without explanation. The Church there (started over a hundred years ago) has about 25 Haitian priests, 82 congregations, 60 schools and 35,000 members; there are also twelve or so American missionaries engaged in educational and medical work in the Church's schools, hospitals, and welfare institutions. ¶ The Order of the Holy Cross, West Park New York, lately received the annual vows of two new Companions. (A Companion is a priest or laymen who lives and works in one of the Order's houses under the vow

of obedience; he has a seat in the choir and shares in the prayer life of the Community, and has a rule of life that is fitted to the work he does. The Order's needs vary and the talents offered range widely: teacher, typist, carpenter, and the like. As the Peace Corps allows a man to offer his talents for a period of time for the cause of freedom, the Companionate offers a similar opportunity for the cause of Christ.) ¶ Makes-the-Mind-Weary Department: A Pennsylvania Churchwoman wrote to *Time* to complain that throughout a cover-story article the Roman Catholic Church had been called only the "Catholic Church." *Time* replied that it used the word "Catholic" in line with the usual custom in the United States, where "it refers always to the Roman Catholic Church . . . only in England may it refer to the Anglican Communion. It would have been repetitious to have kept saying 'Roman Catholic' throughout the story, and we don't believe that any reader was confused as to which Church we were referring." — *The (Pennsylvania) Church News*.

In the Bethlehem Chapel of Washington's Cathedral Church, Arkansas' junior senator (in office since 1945) gave his younger daughter in marriage to a great-grandson of a

former Vice-president of the U.S.A. and cousin of the chief U.S. Delegate to the United Nations; witness: the President of the U.S.A. ¶ In 1963 the Bishop of Nebraska travelled 50,000 miles, made 108 stops for Confirmation. ¶ If the Diocese of Oregon can raise an additional \$500,000 for the building program of its relocated St. Helen's Hall (for girls) and its new Bishop Dagwell Hall (for boys), another \$500,000 will be forthcoming from anonymous hands, and so be enabled to complete the \$2.8 million job. (The Jackson Foundation, established in 1960 by the late Maria C. Jackson for educational and religious purposes in Oregon, has promised a matching \$60,000.) ¶ The Anglican Church of Canada plans to raise not less than \$500,000 annually for the next five years to assist other Angli-

If your birthday falls between the last autumn Ember Day, 19 September, and the last winter Ember Day, 19 December, you may wish to renew your subscription to *The Anglican Digest* (See the convenient form in this issue.) The suggested manner of renewal avoids expensive and often annoying solicitations. Happy Birthday!

can Churches of developing countries. ¶ Curious item in a diocesan paper: "Let no Episcopal Churchwoman fall behind the times in fashions, food, or the decorating of her house." ¶ The Diocese of Oklahoma has added to its St. Simeon's Home (for older folk) 36 new living units, a new central dining room and kitchen, to bring the capacity to fifty residents. ¶ The new (on All Saints' Day next) "Executive Officer" of the Anglican Communion: the Rt. Rev'd Ralph Stanley Dean, London-born (1913) Bishop of Cariboo, (Province of British Columbia in the Canadian Church), to succeed the Rt. Rev'd Stephen Fielding Bayne (Bishop of Olympia 1947-1960), called to New York City to direct the overseas missionary work of the American Church. ¶ The EBC selection, *O Ye Jigs & Juleps*, on the bestseller list for 66 weeks and selling over 400,000 copies in the hardback edition, is now available as a 60c paperback: order from Macfadden-Bartell Corp., 205 East 42nd Street, New York City 10017. ¶ Ill health has forced the Bishop of Dallas to take a year's leave of absence. ¶ SPCK published (at 35s) a revised edition of *The Old Catholic Movement*, by C. B. Moss, author of *The Christian Faith* and *A Summary of the Faith*. Anybody who likes good writing and clear reporting

SONS OR —

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
—Hebrews 12:5-8.

and who wants to know more about the Old Catholics (Anglican Churches are in communion with them), as well as what all happened at the First Vatican Council, will make an effort to get the book from his parish library, favorite bookseller, or Morehouse-Barlow Co., 14 East 41st Street, New York 10017 (\$7.50). ¶ There is talk that at the October meeting of General Convention the name of the National Council may be changed to the Executive Council — to avoid confusion with the National Council of Churches. ¶ In the Church of St. Joseph of Arimathea, Elmsford, New York, the Editor of *The Wall Street Journal* gave his younger daughter in marriage to a staff member of a Connecticut college. ¶ Makes-the-Heart-Sad Department: The bishop of a diocese on the East Coast, according to his official report, celebrated the Holy

Communion only twelve times last year; his suffragan 21 times. ¶ The I Suffragan Bishop of New York broke ground for a new monastery for the growing Order of the Holy Cross at West Park, New York, the building (for novices and the professed) will cost \$700,000 (to be raised mostly by gifts) and will be hooked on to the present one (built by the Father Founder in 1902), which will be turned over to ever-increasing guests and retreat groups. ¶ The Prime Minister of England gave his folk-singer daughter in marriage to a Fellow of Keble College, Oxford, in the Church of St. Mary and All Souls, Coldstream, Scotland. ¶ Subject to the approval of a majority of the bishops and standing committees of the American Church, the Dean of Trinity Cathedral Church, Phoenix, Arizona, will be consecrated V Bishop of Northern Michigan. ¶ Physicians on the West Coast may send their samples of medicine (designated for St. Joseph's Hospital, Bolahun, Liberia, West Africa, operated by the Holy Cross Fathers) to Desert Relief Foundation, 29 East Canon Perdido, Santa Barbara, California. ¶ Our spy (an EBC gift member) in St. Mary's Theological School, Obido, P. O. Oshikango, Ovamboland, South West Africa, reports: "You probably know that any book received here is likely to be read

AUTUMN BIRTHDAY GREETINGS!

IF your birthday falls between the last autumn Ember Day, 19 September, and the last winter Ember day, 19 December, and

IF you wish to keep TAD coming to you regularly for another year, fill out this form* and mail it (with at least one dollar) to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632.

(Please PRINT your name, address and any code numbers that appear on the back cover, and indicate necessary corrections in either name or address.)

MR.

MRS.

MISS

(NAME)

(ADDRESS)

(CITY, STATE, AND ZIP CODE NUMBER)

(NAME OF PARISH)

The Anglican Digest now goes to approximately 110,000 addresses and is published as a voluntary service to all Churchmen and for the sole purpose of providing through selected articles and considered reporting, a better understanding and greater appreciation of the Church of our rich inheritance.

If you wish others to receive *The Anglican Digest*, we would welcome their names and addresses (with or without a dollar each); simply print them on the other side of this form.

* This form should be ignored by gift subscribers, exchange papers, and the like.

Please send *The Anglican Digest* to the persons whose names and addresses, including *correct* Zip Code Numbers, are printed below.

TOTAL AMOUNT ENCLOSED: \$

by a good many other people sooner or later." Parcel post rates for books to foreign countries are not expensive. Why not send over a few appropriate titles? ¶ In Arizona's cathedral church the senior senator from the state of the same name gave his youngest child (20) in marriage to a 26-year-old California oil man, who played the part of Melainie's baby in the movie "Gone with the Wind", whose godfather was movie-star Richard Arlen, and whose best man was a character from the TV show "The Virginian". ¶ New York's Trinity Church, at the head of Wall Street, is planning a much-needed addition (the first in 1914, 68 years after the present church was erected) to accommodate a sacristy, choir rooms, vesting rooms for priests and acolytes, conference rooms, and exhibit hall. ¶ The Benedictines of St. Gregory's Priory, Three Rivers, Michigan, last spring celebrated their XXV anniversary as a community in the American Church. (The Order offers to God a daily round of services, receives guests for retreats and counseling, maintains a liturgical art studio, and operates a farm that supplies Christmas trees and beef.) ¶ In his book *Alive Again* (order from Morehouse-Barlow Co., 14 East 41st Street, New York City 10017, at \$3.95), the Bishop of Arkansas suggests using one's

REPORT

The Protestant Church Directory, published yesterday by the Protestant Council of New York City, lists 2,442 churches in the five boroughs and Nassau and Westchester near Perth Amboy, N. J. Dr. William C. Wilentz, Middlesex County medical examiner, said she had been dead at least six months.

—*The New York Sunday News*
It's a wonder anyone was suspicious enough to call him.

checkbook stubs as a basis for self-examination. ¶ Makes-the-Heart-Glad Department: The General Theological Seminary, New York, has created a new Department of Christian Education and made Dora P. Chaplain (formerly Associate Professor of Pastoral Theology) the head of it with full professorial status. ¶ Reports have it that the third session of the Second Vatican Council will consider granting restricted permission for Roman Catholics to receive Holy Communion in Orthodox Churches. ¶ The Senior Warden of St. Paul's Church, Dorchester, and regular commentator for the Chicagoland Church Hour whenever something is televised from a local Episcopal church, was prevented by illness from being present when an Easter service was broadcast from his own church; he supplied the commentary from his home as he

watched the show on TV. ¶ The new and VI President of the University of Kentucky is a member of Christ Church Parish, Lexington; in other parishes he served as vestryman and senior warden. ¶ The new Bishop of Buckingham (Suffragan to Oxford), Province of Canterbury, is a lineal descendant of the famous diarist, Samuel Pepys. ¶ Baptized members of the Church in Africa outnumber by 2,000,000 those in the Church in North America. ¶ By writing to The National Council, 815 Second Avenue, New York City 10017, travelers to (1) Europe and nearby countries and (2) Asia can obtain free of charge directories to our churches overseas. (Specify which one is wanted.) ¶ The Society of St. Paul, a monastic order founded in 1958 for men and women, has acquired its third nursing home: St. Jude's Menlo Park, Portland — a one-story building (constructed at a cost of \$500,000 to accommodate 88 persons) standing in the midst of a 2.5-acre tract

of fir trees. ¶ Makes-the-Heart-Tingle Department: A parish in Fort Worth (Diocese of Dallas), Texas, gave without strings \$5,000 to a new mission, promised it another matching \$5,000 for building purposes, and raised the budget to get a missionary curate of its own. ¶ St. Mary's School for Girls (operated by the Sisters of St. Mary), Seewanee, Tennessee, has put up a new dormitory, and in nearby St. Andrews, Tennessee, the Holy Cross Father's St. Andrew's School (for boys) has going up a \$300,000 long-needed gymnasium. ¶ Ten Utah priests made a three-day retreat at a Trappist-Cistercian Monastery of the Roman Church. They lived and ate in the guest wing and said Morning and Evening Prayer in the wing's chapel; the Abbot himself had the meditations on prayer and spiritual life. ¶ In Piqua, Diocese of Southern Ohio, one Sunday morning two cars collided: the occupants of each car were members of St. James' Parish, and so was the investigating officer. ¶ The Church in Brazil is making long-range plans to become self-governing. The Church was established there in 1890 as an independent unit of the Anglican Communion, but in 1907 it was received by General Convention as a part of the American Church; later it was divided into three dioceses; one of the bishops is

NEGLIGENCE

I never cut my neighbor's throat.
My neighbor's purse I never stole.
I never spoiled his home or lands.
But God have mercy on my soul.
For I am haunted night and day
By all the deeds I have not done.
O unattempted loveliness!
O costly valor, never won!

—Marguerite Wilkinson

American, the other two were born, educated, and ordained in Brazil. ¶ For the first time, the Roman Church in America has ordained to the priesthood a 38-year-old former Lutheran pastor who is married and has two children; during the last dozen years five such men were ordained in Germany. ¶ The Dean of Milwaukee has turned the excess cathedral parish hall space (once occupied by the Sisters of the Holy Nativity) into an international house for students presently from Nigeria, India, Virgin Islands, and Wisconsin. ¶ The Government of Ghana charged an Anglican chaplain at Ghana University of carrying on subversive activities and gave him 24 hours' notice to get out of the country. ¶ In a second wave of reprisals against the Bantu of Central Africa, a native Anglican priest was taken from his home and murdered. ¶ When the Church of Ireland was disestablished in 1869, the State confiscated £15,500,000 of its endowments, left the Church with only £500,000. (The property had been inherited through the ages from devout benefactors.) ¶ A parish church in England has had the same organist for 66 years: he sang in the choir as a boy (as did his father and brothers), took over the organ at the age of seventeen. ¶ *The Faith and Modern Error*, by Harry Blamires (author of *The Christian*

Mind), is now available in paperback: it has been done by SPCK for 6s and should be available from the Seabury Press, 815 Second Avenue, New York City 10017. ¶ In mid-summer and under the presidency of the Archbishop of Canterbury, the Benedictines of Nashdom Abbey, England, celebrated their golden jubilee, ¶ Since 1957 the average faculty salary at Kenyon College, Gambier, Ohio, has gradually risen from \$5,500 to \$9,700. ¶ "Our work here in Ovamboland is going on sturdily well. Many are being called and added to the number of the faithful every year. On Easter Day I had 200 communions, and on Easter Eve 160 were baptized. So we need your prayers for us — please." — From the letter of a native priest in the Diocese of Damara-land, Province of South Africa. ¶ St. Mary's Parish, Baltimore, Maryland, is completing a 149-unit apartment house (St. Mary's Roland View Towers) for the elderly; plans to put up a second unit of 233 apartments

Planning to move? In giving TAD your new address, please supply both old and new addresses, with correct Zip Code Numbers. It costs ten cents more (54 cents rather than 44 cents) when the post office does the job, and then it is not always accurate, legible, or complete.

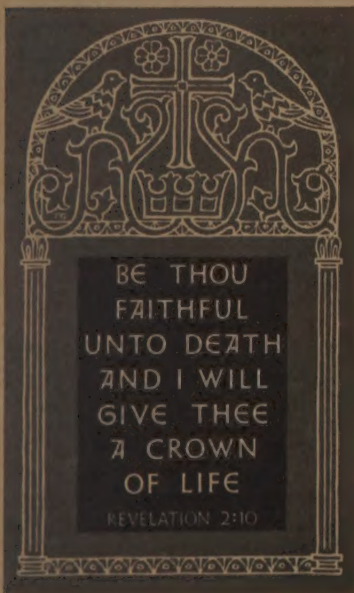
and a nursing home. ¶ Happy-Thought Department: The Presiding Bishop's surname LICH-
TENBERGER means "Shepherd of light". ¶ In the Church of the Transfiguration ("the Little Church Around the Corner"), Manhattan, E. G. Marshall, star of the TV show, "The Defenders", gave his daughter in marriage to a New York advertising man. ¶ The Bishop of Mississippi suffered a heart attack last summer. ¶ Trinity College, Hartford, Connecticut is undertaking to raise in the next ten years nearly \$3 million to allow for the increase of faculty salaries, enrollment, endowment, library, and physical plant (dormitory and gymnasium). ¶ The Diocese of Bethlehem (in Pennsylvania) meeting in Convention voted not only its largest budget in history but also to give to the National Church the same amount of money it spends at home. ¶ The Bishop of Louisiana recently ordained twins to the priesthood. ¶ A six-year-old parish in the Diocese of Los Angeles is sending a tithe of the money raised to erect its church building to further two projects in the Church in Nicaragua. ¶ The Diocese of Springfield has oversubscribed its \$500,000 Advance Fund goal by \$125,000. ¶ The next time you think about "recreation" and plan your vacation, consider making a retreat. Your parish priest can

supply you with details. ¶ To meet present and future needs, the Diocese of Western Michigan has changed its see city from Grand Rapids to Kalamazoo.

Makes-the-Heart-Glad-and-Sad Department: "The EBC books are a tremendous help to me in understanding and following the teachings of the Church. Unfortunately, our priest is of very little help, so your selections are especially anticipated and enjoyed. God be with you as you continue your wonderful work." — From a letter. ¶ The Bishop of Kimberley and Kuruman (Province of South Africa) has appointed a Los Angeles priest, a University of California chaplain, to be Dean of Kimberley and Rector of the Cathedral Parish of St. Cyprian. ¶ If parish priests would give the addresses (including the infernal Zip Code Numbers) along with the names of confirmands, TAD would be happy to send them a sample copy of the next issue. ¶ The Diocese of Western North Carolina closed, for good, its 50-year-old Appalachian School for boys and girls at Penland. ¶ Diocese of California is building two retirement communities: a \$3 million center in Pacific Grove to be called Canterbury Woods, and an \$8 million one, St. Paul's Towers, in Oakland. ¶ The "new morality" is another name for the old

immorality. ¶ The Australian Order of St. Francis has accepted the offer of the Archbishop of Brisbane to take over twenty acres of land and establish thereon a friary where postulants and novices may be trained and where Churchmen of the South Pacific may test their vocation to the Religious Life. ¶ The Diocese of Massachusetts, in attempting to raise a \$4 million advance fund, got

over \$5 million (127% of the objective). ¶ The Diocese of Honolulu has joined hands with three Protestant Churches to raise \$6 million for a new college: one-third to come from themselves, two-thirds from the community. ¶ TAD appreciates receiving parish bulletins regularly and would welcome more. ¶ The 53-year-old Bishop of Grahamstown has succeeded Joost de Blank (now a canon of Westminster Abbey, and the first bishop on the staff for many years) as Archbishop of Capetown and Metropolitan of the Church of the Province of South Africa. (The election, by assembly of bishops, priests, and laymen, took about twenty minutes.) ¶ Twenty-nine cardinals of the Roman Curia met with Pope Paul VI to discuss the possibility of summoning a "Pan-Christian Conference" that would be attended by religious leaders from the East and West, with the Pontiff presiding as "first among the bishops of the Catholic Church." ¶ It is apparent that more members of the laity are using the sacrament of penance, but what can be the reason for so many not doing so? — A letter in the (London) *Church Times*. ¶ The Trustees of Evergreen Conference Center, founded in 1923 by the late and the Rev'd Charles Winfred Douglas (1867-1944, the Church's foremost musicologist), to develop, among other things,



The 1964 autumn bookmark, somewhat reduced. Purple, blue and red ink on white. Rate 35c a packet of 25, or \$1.00 for three packets. Postage without charge if payment accompanies order.

a sense of good music in the Church, have decided to make the Center again stand on four legs (not necessarily musical). ¶ The Suffragan Bishop of Cape Town (Province of South Africa) recently took to wife a daughter of a former Bishop of Lebombo (also South Africa). ¶ If only every fourth "subscriber" of TAD would send a dollar to Hillspeak on his birthday, the magazine would not only be self-supporting but release some EBC funds for other projects. Anyway, to all TAD readers whose anniversaries occur this autumn — HAPPY BIRTHDAY! ¶ The Chancellor Emeritus of the University of Houston and World War II Commanding General of the famous 77th Infantry Division was recently confirmed by the Bishop of North Carolina. ¶ The Suffragan of Los Angeles has become the Bishop Coadjutor (pronounced co-a-JEW-ter) of Olympia. (A suffragan bishop has no right of succession, is to all purposes only an assistant bishop, but may be translated, by election, to another jurisdiction; a bishop coadjutor has the right of succession and may not be translated.) ¶ The weekly magazine, *The Living Church* (\$10 a year), under the direction of its new editor, has reopened its "Question Box". Address 407 East Michigan Street, Milwaukee, Wisconsin, 53202.

¶ St. Cornelia's Church, Bishop Whipple Mission erected near Morton, Minnesota, 75 years ago, was named in honor of the Bishop's wife, Cornelia, at the request of the Sioux Indians (Some 25 years before, and about five miles away, the Sioux staged one of their great battles.) Cornelia is the female counterpart of Cornelius, a Bishop of Rome during the violent persecution of Decius and a close friend of St. Cyprian (the

To discriminating people in search of freshly-designed and appropriate Christmas cards, we strongly recommend the ones prepared for the Order of the Holy Cross by Tom Goddard of Hillspeak. Eight cards (each of a different design) and matching envelopes are contained in a single box, which sells, postage paid, for \$1.00 a box. Not only are the cards a good buy, but whatever the Order makes above costs will help to pay for the new and much-needed addition to the monastery at West Park. Send your dollars, with your name and address clearly printed, to CHRISTMAS CARDS, HOLY CROSS MONASTERY, WEST PARK, NEW YORK 12493.

two saints are sometimes commemorated on the same day — 16 September). Some folks say that the centurion who stood at the foot of the Cross and said, "Truly this was the Son of God", had the name Cornelius. ¶ In writing about a book on the Reformation, one reviewer said, "There is a section on sleeping in church, which seems to have replaced doodling during Mass (Henry VIII did his correspondence at that time)."

Gifts from Americans have enabled the Bishop of Damaraland (Province of South Africa) to finance his diocesan schools for one year. ¶ Churchmen who find themselves in Hong Kong can get particulars about the Church's services there by inquiring at the Diocesan Information Office. Bishop's House, 1 Lower Albert Road; Telephone 26611. ¶ For people who have asked the address of the company importing the brass polish recommended in previous issues is: Saporta Trading Agency Co., 277 Broadway, New York City 10007. ¶ In the chapel of the Church's seminary in the Caribbean (Puerto Rico), the daily services (Morning Prayer, the Holy Communion, and Evening Prayer) are said in three languages. Although classroom work is in English, students write papers and examinations and prepare sermons in Spanish, French, and

English. ¶ Nashotah House, a seminary of the Church, will build a new \$250,000 refectory. ¶ Some TAD readers have, we are happy to say, a birthday every three months. ¶ The Bishop of Puerto Rico is expected to ask the House of Bishops for the election of a Puerto Rican coadjutor, so that he can sometime thereafter resign and leave the Church there in the hands of native leadership. ¶ A parish in Colorado has a curate (an assistant priest) by the surname of Patience. ¶ The Church's National Council appropriated \$159,000 for the support of the monthly magazine, *The Episcopalian*. ¶ When appeals for boys' homes are received in November's mail, remember that the Church has its own homes: St. Francis, Box 366, Salina, Kansas; St. Michael's, Box 325, Picayune, Mississippi; Wilmer Hall, 3811 Old Shell Road, Mobile, Alabama; Bishop Hare School, Mission, South Dakota; and Boys' Home, 260 Little Farms, Hampton, Virginia. ¶ The Pennsylvania Diocese of Bethlehem will build a \$1.5 million unit of 150 apartments for the elderly. ¶ A son of the Bishop of Milwaukee has gone to the Province of East Africa where he will exercise his priesthood with the faculty of St. Philip's Theological College, Kongwa, in the Diocese of Central Tanganyika. ¶ The Church in Hawaii is planning

to establish on the island of Maui a boarding and country day school for girls; hopes later to accommodate some boys.

¶ Two sons of former head-hunters in Melanesia are now bishops in the Solomon Islands.

¶ Preparations have begun to commemorate in 1966 the centenary of the death of John Mason Neale, Church of England priest, who gave us many of our best-loved hymns (the *Hymnal* 1940 has five of his own compositions, 34 of his translations, including "Come, ye faithful, raise the strain" and "Christ is made the sure foundation") and who founded the religious order known as the Sisters of St. Margaret. (Personal to the Standing Liturgical Commission of General Convention: you left him out of your Prayer Book Studies Calendar. Why?)

¶ The Diocese of North Carolina has built a half-million dollar home for the aged, at Southern Pines, and named it after its VI Bishop (24 years), Ed-

win Anderson Penick, who died in 1959. ¶ The Diocese of New Mexico and Southwest Texas (what an unwieldy name!) has accepted 1,344 acres of land southeast of Santa Fe and plans to spend up to \$100,000 to turn it into a conference center and Church camp. ¶ Personal to any presidential candidate: There's a sure way to win the election come November: promise to do away with that infernal Zip Code business. The Post Office Department folk have trouble enough reading their a-b-c's, without confusing them more with thousands of numerical combinations, to say nothing of unnecessarily annoying millions of people and burdening *The Anglican Digest* with a bill of \$50,000 — what it will eventually cost to add that Zip thing to some 110,000 address stencils. ¶ God willing, and human hands and brains working, the next issue of *The Anglican Digest* will be in your hands shortly after Christmas.

THE ANGLICAN DIGEST
EUREKA SPRINGS, ARK.

64-C

Second Class Postage Paid
at Eureka Springs, Arkansas
72632

The Rev. Massey H. Shepherd, Jr.
The Church Divinity School
2451 Ridge Road
Berkeley 9, California C